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MISCELLANEOUS.

**A FEW REMARKS ON THE WANT OF
ECCLESIASTICAL TRIBUNALS IN
MASSACHUSETTS FOR THE TRI-
AL OF OFFENDING MINISTERS.**

It is a deplorable fact that there is no tribunal in our churches competent to try an offending minister without his own consent. If any, it is his church, or it is a mutual, or an ex parte council. *Not his church.* Though this power is nominally claimed by some churches, it is pointedly disclaimed by others, and is never exercised by any. No church in the serious and ultimate trial of its pastor, *practically* claims to be any thing more than his accuser before a mutual council, an office which it might just as well perform without the least pretension to jurisdiction over him. In those districts of New England where no such claim is set up, any member of the church may accuse a pastor before the tribunal to which he is amenable. Certainly the accuser is not the judge, the informer is not the court. The responsibility of a pastor to his church, whatever may be our theory, is then *in fact* merely nominal.

Not a mutual council. That, it is manifest, cannot exist without his consent. *Not an ex parte*
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council. That he can easily avoid, by agreeing to a dismissal without a council, or without one empowered to investigate his character. If a pastor is willing to depart without a recommendation, what church would insist on calling an ex parte council to censure him? what ex parte council would feel authorized, against his protest, to do this act? Indeed who has given them the power? The church could not give it, as I shall show presently. Thus he escapes, if without recommendation, at least without censure, certainly without deposition. He is *in form* a minister still, however depraved, and attaches to the ministry all the reproach of his future immoralities. If he is re-settled, he can escape again in the same way; if he remains unsettled, he cannot be deposed by any power on earth, however degraded he becomes. In either way he must continue a minister *in form* to the end of life. Say that some will not employ him, yet others may. He gathers a church; he administers sacraments; and when his communicants, and those whom he has baptised, apply in future years for admission to our churches, we can scarcely help acknowledging the

validity of his ministrations. Is there not something horribly defective in this state of things?

We have come to this by throwing away some of the principles of the Platform, without adopting others suited to the changes we have made. According to the Platform the minister that was dismissed, was *ipso facto* deposed.* But we very properly acknowledge dismissed ministers to be ministers still. The officers of our University and Divinity College, our missionaries, and others without a charge, who have been ordained, are still recognized as ministers. To this I am far from objecting; I only plead that if the Platform is abandoned, we ought to adopt something else in its room. The Platform was consistent with itself; but that will not render *us* consistent if we throw away a part and retain another part that cannot stand alone.

But the defect of our present system is still more apparent in the case of heresy. Here a minister is absolutely invulnerable. Possessed of every advantage, (especially after he espouses error,) to mould the opinions of his congregation, holding in his hands, almost exclusively, the power of deciding who shall be admitted to his church, he will find it the easiest thing in the world, if he does not unlade his errors too fast, to shape his church in a few years exactly to his mind. In this respect he has a great advantage over orthodox ministers, as it is much easier to form a church of here-

tics than of Christians. Thus modelled, instead of being his tribunal or his accuser, his church becomes his sanctuary. Who then can touch him? Or if the church should chance to be dissatisfied, (which is not likely to happen except in the case of too rapid a disclosure of his tenets,) it is only for him to consent to a dismissal without a council, or without one empowered to examine his opinions. And even should he choose to submit the points in dispute, one half of the council must be chosen by himself, and if he is not most unskilful in the selection, will come together only to defend his sentiments. To obtain sentence against him under these circumstances, is a downright impossibility. Who ever heard such a thing in any of our churches?

In short, the pastor's responsibility to the Christian Church, (I speak it seriously,) scarcely transcends that of the *sexton*, who is always liable to *lose his place* if he does not give satisfaction. Nor is this owing to any casual laxness in the *administration* of our ecclesiastical government, but to a radical defect in the *form*.

A defect it is indeed; for why should not ministers be as accountable to the church of Christ as private Christians? What are they that they should claim this immunity? Are they immaculate? are they impeccable? Or are their sins and errors more harmless than those of others? In what other kingdom, not enslaved, in what other corporation or society was it ever known that the officers were less accountable than the rest? What

* Cambridge Platform, ch. 9. art. 6 & 7.

would be the effect of declaring all the officers of an army irresponsible except to their God? or of pronouncing them amenable, and leaving a thousand doors open for them to elude a trial?

But to call ministers to account for *heresy*, is a domination over conscience! an intolerant attempt to crush free inquiry! forcing men to adopt your explanations of Scripture! denying that the Bible is a sufficient rule of faith without human creeds! foisting technical and scholastic terms into the place of revelation! But not so fast. Do you not call *private* brethren to account for heresy? If not, you are transgressors of as plain precepts as are found in the Bible. "A man that is a heretic, after the first and second admonition reject." For heresy alone, Hymæus and Alexander were "delivered unto Satan," though nothing worse appears against them than an attempt to explain away the doctrine of the resurrection.* Heresy, which is said to be permitted only to make a clear and public distinction between true and false professors, is numbered among the most abominable works of the flesh.† All this, you may say, (profanely enough) is the language of the severe and ardent Paul. What then says the charitable and sweet tempered John, who, it will be allowed had as much love as any modern latitudinarian? What says he? Only read his three epistles and you will need no more to convince you

that heresy is as decisive a proof of irreligion, and as noticeable by the church, as any immorality. At this an uproar is raised; the cry on every hand is, The council of Trent over again! the horrors of the inquisition! a crusade against free inquiry and the rights of conscience! I leave the exclaimers to settle this dispute of interjections with Paul and John, and go on to say, that if it is no tyranny to discipline *private* brethren for heresy, neither is it to deal with ministers. What would the objectors have you do when "there shall be false teachers among you who PRIVILY shall bring in damnable heresies *even denying the Lord that bought them*, and bring upon themselves swift destruction; and (when) many shall follow their pernicious ways, *by reason of whom the way of truth shall be evil spoken of?*" Permit the gentle John to answer. What says he? "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that bideth him God speed is partaker of his evil deeds."

But who, since inspiration has ceased, shall determine what "this doctrine," or what heresy is? Answer me another question. *Who did John expect would determine?* Did he speak to the *inspired*, and to them alone? No such thing. *They* had no need of his direction. Inspiration speaks to the *uninspired*. The beloved disciple meant this for the Church in every age; he expected *they* would determine; and if they mistake the application of the precept it is their own fault. There is no necessi-

* 1 Tim. i, 19, 20. 2 Tim. ii, 16—18.

† 1 Cor. xi, 19. Gal. v, 20.

ty for mistake. To a good heart that consults the Great Interpreter, revelation is sufficiently plain. "If our Gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them that believe not." But this knot is cut at a stroke. Latitudinarian principles allow every man a right to interpret scripture for himself, and (if the right is good for anything,) *to regulate his duties* by that interpretation. Now, one plain duty, is, to "reject" "a man that is a heretic." In performing this duty then, every authorized tribunal has a right to its own interpretation of Scripture, and must judge for itself what heresy is.

It appears then that there is no tribunal in our churches competent to try an offending minister; but that he ought to be effectually responsible to the Christian Church, as well for his leading opinions, as for his practice. A solemn question, interesting to every man that has a part to act for God, is then brought before us: *Ought not such a tribunal to be erected without delay?*

To render this tribunal competent, three things are essentially necessary.

1. *It must have power to carry discipline through by deposing from office, and therefore must possess the right of ordination.* It is equally the doctrine of the Platform as of common sense, that "*to constitute in office, and remove from office, are acts belonging to the same power.*"* That authority only which invests can divest. The creating is the

annihilating power. The *practice* of our churches, whatever may be their theory, sanctions the same principle. No minister is formally tried but by a council of pastors and delegates possessing the power of ordination.

This principle being admitted, it is obvious that *ministers alone*, according to the usage of our churches, and the general opinion of antiepiscopalians, cannot constitute that tribunal; for as without the churches they cannot ordain, so without the churches they cannot depose. Our *associations* then will not answer the purpose.

Neither can a *church*, made up of lay members compose that tribunal. The moment you give a church this power, you revive in its full extent the exploded and disorganizing principle of *lay-ordination*. If a church cannot ordain, it cannot depose; for "to constitute in office, and remove from office, are acts belonging to the same power." If it cannot depose, it cannot excommunicate its pastor; for excommunication necessarily involves deposition, since no one can remain an *officer*, after he ceases to be a *member*, of the Christian Church. If it cannot excommunicate its pastor, it can exercise no efficient discipline over him, and his responsibility to that body is nothing but a name.

I deny a pastor's responsibility to his church, not on account of any *lordly superiority* which he sustains, but for this simple reason,—*The church cannot ordain him, and therefore cannot depose him.* This responsibility must stand or fall with lay ordi-

* Platform, ch. 8, art. 7.

nation. It grew naturally out of that principle, it is inseparably joined with it in the Platform, and ought to have sunk with it; but it is nominally retained by the force of custom after that principle is given up. The framers of the Platform never dreamed of separating the deposing from the ordaining power, nor of making pastors accountable to a body not possessed of both. They supported the broad principle of lay ordination, giving to the brethren, where elders were wanting, full power to ordain and depose. By appointing *Ruling Elders* they also aimed to establish what they considered a *Presbytery in every church*, with the most ample powers of ordination and deposition. This done, they very consistently made the pastor amenable to that *Presbytery*, and in default of elders, to the lay brethren.* Nor did they want very respectable examples drawn from the first ages of Christianity to countenance a *congregational presbytery*. How far they imitated the copy, I will not decide. But we have laid aside *Ruling Elders*, we no longer possess the appearance of a *Presbytery in each church*, we have also exploded the principle of lay ordination, and yet most inconsistently retain the notion of a pastor's accountableness to his church, a thing which with these concomitants never was thought of in the Church before. Perceiving however the inconsistency of giving to a body not invested with the power of ordination *efficient jurisdiction* over a pastor, we have *practically* dis-

owned the principle, and by the silent and continued application of good sense, have reduced his responsibility to a mere name. But the name has served to hide from our view the want of the thing, and has kept wise and venerable men easy without any *real* responsibility of ministers except to God. We have come to this by insensibly separating principles which in the Platform were joined together,—by retaining through the force of custom, without examination, one part after relinquishing every thing which rendered that part consistent. Had Cambridge Platform lived, things would not have come to this, but it is dead, and with it are buried *some* principles which can never be revived.

Let it never be put out of view that our present government, whatever it is, *is not the result of deliberation or explicit agreement*, but a motley of materials taken from the ruins of an ancient Constitution, and casually and loosely combined by *usage*. Neither we nor any past generation would have purposely formed such a thing out of new materials. And what has it done? It has brought us to anarchy and left us on the brink of ruin. Is it not time to pause and look around us? to break the fetters of custom that has crept in and fastened its chains by stealth, and by the application of *design*, wise and independent, to form a system capable of bearing examination?

2. *This tribunal must be a body having actual and permanent existence.* Not a creature of him who is to answer before it, not an ephemeral being called into ex-

*Platform, Ch. 7, 8, 9 and 10.

istence by his will and then annihilated, *not a mutual council*. What watch and care can be exercised from year to year by a body which does not exist? How can it vigorously call one to account when it depends for creation on his act? or continually, when it ceases to exist tomorrow? The minister who is held bound to answer only to such a body, sustains no *stated* and *permanent* responsibility, unless he can be accountable to a nonentity.

All this evil you say is provided against. The *church* is the body that watches over the pastor. It watches over him, and holds him bound by implicit agreement to submit every difficulty to a mutual council. But suppose he refuses to fulfil that agreement, *who shall compel him?* Of what avail for the church to watch over him if it cannot bring him to justice? Take stronger ground then, and say that the church in such a case may resort to an *ex parte* council. This is the only ground on which the present system can be plausibly defended. Let me display the argument in all its force. "Take the church and council together, and we have a competent, standing tribunal. Though the church wants the power of deposition, it can command a council for its arm, and in that arm lies the deposing power. To the watch and discipline of this body, with such an arm, the pastor by explicit covenant has very properly subjected himself. In virtue of this subjection the church, if he refuses a mutual council, can erect an *ex parte* council into a tribunal to try him." But by what authority is all this said? Where do

you get this feeble body with a potent arm? No such complicated principle is found in the Platform. That instrument gives the church, (with or without the advice of other churches indifferently,) full power to ordain, depose, and excommunicate its pastor.* No such complicated principle has been *since* adopted by any specific agreement between the churches, nor sanctioned, I believe, by general usage. No such complicated principle can be found in all the records of antiquity, none such in the Bible. Nor does the pastor's *promised subjection to the church*, (the only *explicit* covenant that he makes,) empower them to carry him to an *ex parte* council for trial. If I promise subjection to A, it gives A authority over me, but not B and C to whom A has transferred the claim without my consent. I go further. If my subjection to A is *real* and not nominal, he has no need of B and C as auxiliaries to help out his authority; if it is only *nominal*, why do I sport with truth by promising what amounts to nothing? If the promise gives A's will no power over me except to turn me over to the disposal of B and C, it is nothing better than a sham. A's power to bring me before the tribunal of B and C implies no subjection to him. Any of my neighbors have a right if I injure them to bring me before a civil court; but am I therefore subject to them? Whence then does the church derive its power to carry a pastor for trial to an *ex parte* council? From a *virtual* contract ratified at his ordination? Here the pastor comes forward

* Platform Ch. ix, Art. 3 and 4. Ch. x, Art. 6.

and protests: "There was no *explicit agreement* among the churches, nor any *general usage*, from which I could infer that my ordination would give such power to the church. Nor can it be pretended that I gave that power *in form*. My promised subjection, with Platform and practice in my favor, implied no such thing." With this plea in his mouth what church could drag its pastor before an *ex parte* council? Only admit then that the church has not in itself the deposing power, and the pastor's responsibility vanishes till some new standing tribunal is erected. If my logic fails I appeal to *facts*. What do facts declare? Let the total want of discipline over the pastors of our churches send home the answer to every heart.

A standing tribunal would bring with it the additional benefit of preventing the jars and strifes of mutual councils. In these bodies, instead of acting as unbiassed judges, men generally take sides, especially in a question of heresy, and often assemble not so much to inquire, as to support opinions formed at home, and to substitute for candid deliberation a scuffle for victory. The chief thing that the world can know after the result, in most cases is, who was fortunate enough to get the odd man. The council chamber is turned into a field of battle where the civil wars of a parish are decided. And has the solemn discipline of the church,—the discipline of ministers,—which was appointed to be administered *in the name and by the authority of the Lord Jesus Christ*,—has it sunk to this!

3. To render this tribunal competent to exercise jurisdic-

tion, *ministers must voluntarily submit to its authority*. All religion is voluntary. No authority on earth has a right, further than the peace of society is concerned, to impose the restraints of religion.

While I would fasten the same obligations on ministers as lie upon common Christians, I would secure to them the same liberty. How stands the account with private Christians. They are under moral obligation to subject themselves to the watch and discipline of some church, but they are not accountable to any church till they have voluntarily submitted to its authority. This done, they cannot escape from its jurisdiction till they are dismissed and join another church. That dismissal they are entitled to claim if they demand it before a process of discipline is commenced against them. Now put ministers into the same condition, only in lieu of the church place a tribunal competent to depose and excommunicate them. The matter will then stand thus: they are under moral obligation to submit to this tribunal, but cannot be compelled by man: when they have once submitted they cannot elude its authority till they are regularly dismissed and join some other body: that dismissal they have a right to claim if they demand it before their standing is called in question. This places them in point of responsibility exactly on a level with their private brethren.

And why should they not be on a level with their brethren? Is this repugnant to any reasonable ideas of liberty? Wherein is such authority in a *Standing*

Council, or a *Standing Board of Arbitrators*, any more inconsistent with liberty than the subjection of common Christians to the church? Is the cry of domination to be raised against this principle? From what quarter think you it will come? Not from *lay brethren*; the plan contemplates the enlargement of *their* privileges and powers. And does it become *ministers* who hold their lay brethren so strictly bound, to set up this cry when the tables are only turned against them? It ought to be a solemn inquiry how far the *pride* of ministers may be concerned in this outcry. What is Christian liberty? What is the liberty of ministers? Does it consist in a total exemption from all responsibility except to the Head of the Church? Has any man the boldness to affirm that this is "the liberty wherewith Christ hath made us free?"

To the descendants of the Puritans there is a charm in the very name of liberty. It is a spell, a talisman, that bewilders and beguiles. This is not strange considering the *language* we have inherited, accompanied with *fragments* of institutions founded in a jealousy of domination, and unbounded love of freedom. Our fathers lived in a day when the rights comprehended under the term liberty were but little understood. Christian Liberty had been educated in so much obscurity during the dark ages, and so distorted and deformed by the rack of persecution, that she made an indifferent figure for many years after she was brought forth to light, and nominally enthroned by the Reformation. In the twilight of that opening day so obscurely were the rights of

conscience discerned that opinions were encountered by the arm of power. The stronger party were always in the right, and the weaker must atone for the temerity of thinking for themselves by the prison and the stake. Our fathers who had not wholly shaken off this delusion, who had themselves smarted under the rod of oppression, and possessed no adequate idea of the safeguard which later investigations of the rights of conscience would throw around the Church, made it a leading object in their institutions to raise entrenchments against the violence of invaders. But since that day the principles of religious liberty have been so thoroughly developed, and are become so generally understood, that ecclesiastical domination is of all things that which we have least reason to fear in New England. The bent of the age is to the opposite extreme. We are much more in danger of anarchy. It can never be sufficiently impressed on the public mind, that the thing which we have most reason to fear is a dissolution of all ecclesiastical government and discipline, leading the way to an apostasy greater than that of Rome. Has not this apostasy already begun to appear? What do we behold? Let any orthodox man lay his hand on his heart and then say, whether, if sufficient responsibility had been attached to the ministerial character fifty years ago, things would have come to their present pass.

But there is another end for which a Standing Council is necessary, I mean *the establishment of uniformity among the orthodox in their treatment of heretical*

ministers and churches. Without uniformity in this matter, instead of frowning error out of countenance, we shall only introduce confusion among the friends of truth. A and B are Christian brethren of the same faith; A withdraws from C as a known heretic; B supports C by still communing with him: will not this disturb the communion between A and B? At least will not B's conduct reproach A's fidelity, and render it still doubtful to the rising generation how they ought to regard C and his opinions? Would you give stable and extensive dominion to truth, let the orthodox express firmly and meekly, with one voice, their disapprobation of men who subvert the Gospel. And how can this be done but by establishing some body with authority to decide in behalf of the ministers and churches which it includes, from whom to withhold communion? That decision would be regarded also by others, as to them a sufficient ground of action, and thus, besides securing uniformity, would save the endless repetition of individual investigations.

I would then with great deference submit the following project. Let a permanent body be formed in each district, under the name of Standing Council, Con-sociation, Convention, or any other title that may be preferred, composed of ministers and delegates from the churches, with power to discipline ministers voluntarily submitting to its jurisdiction, and to exercise some care or no care over the churches as shall be agreed upon, and also to determine from whom beyond their bounds to withhold com-

munion, and the steps necessary to be taken with them. Let these bodies be connected with each other by some looser bond, sufficient however to secure a general uniformity of operation; so that the whole orthodox community may practically speak one language, and by combining their influence, render it effectual. Let these bodies be sufficiently guarded against the power of exercising unreasonable domination.

The manner of introducing this system is worthy to be the subject of earnest and united prayer. It is not for an individual to dictate. But with great diffidence may I not be allowed to ask, whether a general meeting of ministers and delegates from churches approving the plan may not be held, (as soon as the public mind is prepared,) to draw up a solemn form of agreement for themselves, and for others who may afterwards accede to the union?

Before I close I cannot help hinting at some other advantages to be gained by this union of the churches. It would greatly tend to promote brotherly love, by narrowing the distance which has long kept us strangers to each other. It would bring an incalculable addition of strength to support all the great interests of the church at home and abroad. How little can the churches do for Christ in their insulated state! How weak are millions without a union of strength! How impotent would the American States have been without the federal compact! But in all other kingdoms, in support of all other interests, men will unite. What contracted prin-

ciple, what unmanly jealousy, then, shall prevent the amazing, the everlasting consequences of a systematic and vigorous co-operation of the churches? Let any man who doubts the necessity of some such arrangement, only open his eyes upon the state of our churches under that rope-of-sand system which has been for many years creeping in, and compare this with the reverse of the picture in happier portions of the Church. One would think that every good man after this comparison would first sit down to weep, and then rise up to decisive action.

POSTSCRIPT.

CONTAINING AN ANSWER TO THE QUESTION, WHETHER IN THE PRESENT STATE OF OUR CHURCHES, MINISTERS ARE TO BE CENSURED FOR REFUSING COMMUNION WITH PREACHERS WHO HAVE DEPARTED FROM THE FAITH, BUT HAVE NOT BEEN CONDEMNED BY A PUBLIC TRIBUNAL.

TILL some more regular system can be adopted there seems to be no other way than for individuals to decline communion with individuals according to their discretion. The objection that men having been once ordained must be treated as ministers till they are regularly deposed, would certainly be valid if we had any government capable of deposing them. But to urge this objection under our present system, (or rather in the absence of all system,) appears to me, I must say worse than trifling.

By whom, I ask, is a minister to be deposed for heresy in these churches? The very question moves a smile. Are we then to be compelled to commune with all sorts of men claiming to have been ordained, to the end of the world, under penalty of being reproached if not cast out of communion, by our orthodox brethren? With professions of respect for the rights of conscience ringing in our ears; are we to be forced to violate our conscience? We claim no right to lord it over others, to injure them in their persons, name or estate; but we *do* and *must* claim the right of extending or withholding our fellowship according to our own ideas of duty. We assail no man, we excommunicate no man, we hurl no anathemas, we do no positive act; we only sit still and refuse to do what our conscience forbids. We exert no domination, but only refuse to submit to it; we exercise no intolerance, we only repel it; we interfere with no man's liberty of conscience, but only preserve our own; we allow all men to live free, and only ask the privilege of living free ourselves.

It is said that heretical ministers are to be reached *through their churches* by the *third way* of communion pointed out in the Platform? But what if those churches and ministers disown the Platform, and deny any agreement of the churches to commune together except what is implied in *usage* growing every day more indefinite and confused? That this is the case, their practical disregard of the Platform which is notorious, and the opposition lately made in Convention to a new edition of

that instrument are public and sufficient proofs. The ancient union being thus dissolved, the Congregational ministers and churches who have departed from the faith have no more claim on us than *any other sect*. If they seek our communion, the burden of proof that they deserve it rests on them. We are under no obligation to bring formal proof against them, more than against any other sect with whom we do not commune. Indeed there neither is, nor can be, any tribunal whose jurisdiction they would acknowledge before which the proof could be produced.

ONESIMUS.

ON PASTORAL VISITS.

Mr. Editor,
If you think the following remarks calculated to do good, you are at liberty to insert them in your Magazine.

For the Panoplist.

It is now a little more than five years since I was settled as a Minister of the Gospel, in a country parish, which contains about an hundred and seventy, or eighty, families. Believing it to be a minister's duty, to become as speedily and as extensively acquainted with the spiritual state of his flock, as he can, I embraced the first opportunity, after my ordination, of communicating my views of this, as well as other pastoral duties. I reminded the people of my charge, that they had a right to expect from me occasional pastoral visits, and that I should feel myself bound to make such visits, as often as my health and other circumstances would permit. Nor

was it long before I entered upon this laborious and difficult undertaking.

I spent much of my time for some months, in visiting from house to house;—but without any previous appointments. Every where I was received with kindness, and, in some families, found it easy to introduce and keep up religious conversation. In others, however, it was nearly impracticable: not because the attempt was directly opposed, for the people were too well bred, to be guilty of such rudeness. But so many kind inquiries were to be made about my personal interests, and so much time must be taken up in miscellaneous conversation, that the main object of my visit was too frequently pushed into a very narrow compass, if not quite excluded from the family circle. In such cases, I could not but go away dissatisfied, both with myself and my friendly parishioners.

In the way I was proceeding I met with other difficulties, which ought to have been anticipated. As families hardly ever knew when to expect me, they were often scattered by their necessary avocations, or, if together, were not prepared to receive me as they wished. From these causes, whole afternoons were frequently spent to little purpose. I however proceeded much in the same course, for more than four years, growing all the while more and more dissatisfied with it; but hardly knowing how I could do better.

At length, about eight months ago, I publicly, on the Sabbath, proposed a plan, which I had had, for some time, under con-

sideration; and which I have since been carrying into execution, with more success than I expected. I told the congregation that I proposed to commence a course of visits, which should be strictly and exclusively *pastoral* visits; that I should appoint them on the Sabbath, specifying the days to be appropriated to this object, and naming the families, from time to time, on which I intended to call; that, on these occasions, they must not expect me to enter into any but religious conversation; that I should wish them to be free in opening the state of their minds, asking important questions, and the like; and that I should catechise their children, and pray with them, before we separated, if they wished.

In this way, I have now gone about half through my parish. The families, knowing when to expect me, can make their calculations accordingly. I generally find all the members together; can introduce religion every where because nothing else is expected; visit more because when appointments are made they must be attended to; have gained more knowledge of the spiritual state of my charge, within these few months past, than for years before; and have found the method I am pursuing apparently very acceptable to all classes of people.

It is more than possible, Sir, that some of my Fathers and Brethren in the Ministry, have met with discouragements, similar to those that I at first encountered, in attempting to make religious visits. Numbers, probably, have formed and adopted

plans, similar to that which has been mentioned. Some I know have, and with very flattering success. I cannot help wishing that all, who have not, would at least make the experiment, unless a better mode can be devised. The undertaking is certainly arduous, especially in a large and irreligious society. The discouragements in prospect are many, and some of them formidable. But I can testify, so far as my own experience extends, that they are much greater in prospect than in reality. When I have been most depressed; when I have set out with the greatest reluctance to fulfil an appointment, I have generally been very agreeably disappointed in my visits. I have either found some persons much more serious than I expected, or have found reason to hope, that the time has been spent very profitably to myself at least, if to no one else.

Fathers and Brethren, will you suffer a word of exhortation from one who will thankfully receive the exhortations of the youngest of his fellow laborers? Let us remember that we watch for souls, as they that must give account; that we are bound to be instant in season, and out of season; that we were charged, by those who invested us with the pastoral office, to teach not only publicly, but from house to house; that our Master expects us to do every thing in our power, to promote the salvation of precious souls; and that only those, who are found faithful unto death, will receive a crown of life.

MIKROS.

For the Panoplist.

DR. VANDERKEMP.

THE death of the venerable missionary, Dr. Vanderkemp, as announced in the Panoplist for May last, naturally excites many solemn thoughts. It is not my intention to say all that might be said on the occasion; much less to write an eulogy on that good man; but simply to express some of the first and most obvious reflections, which have occurred to my mind.

The history of Dr. Vanderkemp is a striking illustration of the power and excellence of the Christian religion. Till about the age of fifty he was an infidel. Immediately after his conversion, he offered himself as a missionary to the heathen, and went to the most ignorant and degraded people in the whole world, the Hottentots of South Africa. He freely gave up the delights of society, the pursuit of science, the endearments of friendship, and became an exile, a wanderer in savage countries, exposed to the dangers of an untried climate, to the beasts of the forest, and to the malice of ferocious and cruel men. He entered upon the laborious, and, to human appearance, most unpromising enterprize of instructing, enlightening, reforming, and converting to the true religion, the naked, houseless, roving tenants of the wilderness. He gave up the hope of any such rest and comfort, as we are accustomed to enjoy in a civilized country. All this he did cheerfully, voluntarily, with joy and zeal. His great motives were love and gratitude to his Savior, and love to the precious souls of

the heathen, for whom Christ died. These motives strengthened him on his pilgrimage, supported him in sickness, and illumined his passage through the dark valley of the shadow of death. What but Christianity ever induced a man in such circumstances, to make so great sacrifices? What but Christianity ever sustained the soul for such a length of time in such a state of privation?

Again; the blessing of heaven upon the labors of Dr. Vanderkemp is a sufficient encouragement to labor and pray in the most unpromising circumstances. What could be more disheartening than the attempt to rescue the Hottentot from a state of filth, ignorance, and cruelty, a state which can be adequately described only by the word *brutism*, and to bring him into a state of civilization, industry, and religion? Yet the result of this attempt was most honorable to the cause in which it was made. In the midst of this savage country a permanent settlement was soon brought about; and, in the course of thirteen years, several settlements were fixed, at which the rudiments of knowledge and virtue began to be taught, and the great salvation was proclaimed from Sabbath to Sabbath. The temporal state of the people was greatly improved by the introduction of cleanliness, industry, order, and some of the habits of civilized life; and there is reason to believe that a considerable number of immortal beings have been made heirs of glory, of whom some have fallen asleep, and others remain as lights in a benighted region.

The respect shewn to Dr. Vanderkemp by all classes of persons, is one of the effects and one of the rewards of a life of consistent self-denying virtue. He obtained the confidence and affection not only of the reformed savage, but of the pious soldier, the worthy matron, the zealous fellow laborer; in short of the good in every country where his letters have been perused, or his actions recorded. He conciliated the respect even of vindictive and unsubdued savages, and, on his visits to the Cape, was treated with much attention by the civil authorities of the colony. He was revered by all as the friend of mankind, as a disinterested virtuous man, as a bright example of the religion he professed. Swartz has been called the apostle of Asia; let Vanderkemp be called the apostle of Africa. He possessed truly apostolic zeal, fortitude, patience, hope, love, and joy. He exhibited the genuine fruits of love to God and man. Honored be the memory of the virtuous dead!

Let the world learn from the events which have taken place in South Africa within a few years, that Christianity is the great mean of civilizing mankind. Philosophers have asserted that barbarous nations must be civilized, before they can be instructed in religion. This assertion is folly in the extreme, and can only spring from hatred or ignorance of religion. Christianity is incomparably more efficacious in civilizing barbarous nations, than all other means put together. We might conclude this from a simple consideration of what the Chris-

tian religion is; and facts invariably warrant the same conclusion.

The inference is, that all, who wish to promote the civilization of mankind, should encourage and support Christian missions: And while we make this inference, it is a joyful consideration, that the Christian religion has been shewn to be abundantly sufficient for the complete deliverance of the human race from all barbarism, ignorance, superstition, and tyranny.

Let the death of Dr. Vanderkemp be contrasted with the death of an infidel. On being asked, just before his death whether "it was dark or light with him," he answered "LIGHT." What infidel ever gave the same answer on the like occasion?

Φ. E.

EVANGELICAL EXERTIONS IN ASIA.

No. III.

Containing an outline of the Baptist Mission in Bengal, with a view of the present number of Protestant Ministers in the East.

(Continued from p. 19.)

IN November, 1801, Mr. Carey, who had already written a Bengalee Grammar, was preparing a Grammar of the Shanscrit language, and had in contemplation a Shanscrit Dictionary. At that time the whole Bible was translated, but the unprinted books continued to be subjected to revision and correction. The first volume of the Old Testament, containing the Pentateuch, was far advanced in the press.

This volume (1000 copies) was published in July, 1802. After that was done, the Missionaries proceeded to print a hundred copies of the Psalms and Isaiah, for a class book for the College. This was finished the January following. By the end of the year 1802, it was calculated that 20,000 tracts had been distributed. A cordial friend to the Mission (who appears to have been William Hunter, Esq. of the College,) had begun to translate the New Testament into Hindostanee, which gave occasion to Mr. Carey to say, "I have much desired to see the Bible printed in Bengalee and Hindostanee before I die." That year the Missionaries baptised seven natives, and two others, one a German lady since married to Mr. Carey. The sum collected for the translations that year amounted to only \$78.23.*

On the 27th of January, 1803, Mr. and Mrs. Chamberlain arrived. Petumber Shingo, the first native preacher, delivered his first sermon on the 6th of March. Kristno Presaud, son in law to Kristno Pawl, and the first brahmin that was baptised, began to preach in May. In August, only 600 copies of the first edition of the New Testament remaining on hand, they began to print 1500 copies of a new and improved edition. Hitherto the Missionaries had undertaken only one translation, but the preparations making in the College for the study of various languages, and a more general work of translation, the commencement already made in two versions,

* N. Y. M. M. vol. iii, p. 475. Vol. iv, p. 245, 247. Pan. vol. vi, p. 39. Ch. Res. p. 89, 90. Nar. p. 32, 62.

(the Persian and Hindostanee.) the animating effects which had followed the distribution of the Bengalee Testament, and the general countenance of the public, encouraged them, in the year 1803, to enter upon a plan for the translation of the Scriptures into various other languages. But the account of this plan, with its execution, will be altogether reserved for a future Number. That year they collected for the translation \$102,56, and baptised, besides William Carey, (Mr. Carey's second son,) thirteen natives, one of whom was a brahmin of Assam.†

Mr. Fernandez was ordained to the work of the ministry, Jan. 16, 1804, and began to preach at Dinagepore, in a brick house which he himself had reared. The same month Mr. Chamberlain was chosen to begin a new establishment at Cutwa, on the Ganges, 70 miles from Serampore, to which station he repaired in May, and removed his family in July. On the 5th of February Petumber Shingo and Kristno Pawl were set apart to the work of the ministry. In April the Missionaries had begun to print Mr. Carey's Sanscrit Dictionary for the use of the College, the Council of which had agreed to take a hundred copies of the work. They were repairing at the same time the Mission-house, and enlarging the buildings appropriated to the school, which had increased so much that the English department contained forty boarders, and seven day scholars, besides their own children. In May the Mission received from a friend a

† Nar. p. 31—35, 37, 62, 63. Pan. vol. vi. p. 39.

donation of 200 rupees. The expenses of the Mission for the first five years of their residence at Serampore, amounted to 13,000*£* of which they had received from England only 5,740*£* 17*s.* 7*d.* and even that sum they had vested in the real estate belonging to the establishment; the rest had been supplied by their own industry, and the benefactions of friends in India. That year they baptised a son of Mr. Fernandez, and fourteen natives.

In printing the second edition of the New Testament, besides the 1500 copies of the whole, they struck off 10,000 extra copies of Luke, Acts, and Romans. In September the Testament was in great forwardness, and the edition of 10,000 was begun. By the 8th of February, 1805, the separate edition of Luke was nearly finished, and the printing of the general Testament advanced to the First of Thessalonians. Another volume of the Old Testament, comprising the books from Job to Canticles inclusive, (making the third volume in the set,) was printed to the 136th Psalm.*

Mr. Carey had proposed to the Council of the College to publish all the Shasters, in the Shanscrit character, with an English translation. The Council agreed to patronize the publication, not of the whole, but only of the most useful parts. The proposals to translate and print select portions of these works were also accepted by the Asiatic Society; and Sir John Anstruther, its late president, was conspicuous in encouraging the

undertaking. The Society and College engaged to pay an annual stipend of 450*£* sterling, and Mr. Carey, and Mr. Marshman undertook the work. The first thing that issued from the press under this patronage, was a volume containing a translation of the first book of the Ramayuna of Valmeeki, a poem supposed to be more ancient than any of the Puranas.

In the beginning of 1805 Mr. Carey was still employed in compiling his Shanscrit Grammar. Before he finished that work he was appointed Teacher of the Mahratta language in the College; and he has published, besides various other things, a Grammar of each of the three languages which he taught.†

The concerns of the Mission were now becoming exceedingly various and important. The four families, (for Mr. Ward was married to Mrs. Fountain, and Felix Carey had been married in October,) constituted but one; and that family, including boarders, found its workmen, and servants, amounted to no less than seventy persons, besides the native brethren who often visited them. The Mission-house and other buildings were proportionably large. The following description drawn up by a brother lately arrived, is too interesting to be omitted. "The Mission-house—is pleasantly situated on the banks of a river [the Hoogly] about half a mile wide. As soon as we ascend the bank, which is rather steep, we enter a gate with a green 120 feet by 90. The first room we enter, by ascending

* Nar. p. 37, 38, 62, 63. B. P. A. vol. i, p. 391. vol. iii, p. 18, 19, 22—24, 32, 36, 37, 40, 41, 60. Pan. vol. ii, p. 138. vol. vi, 39.

† Mem. p. 44, 67 Note. Q. R. No. i, p. 46 No. vi. p. 379, 380. Pan. vol. vii, p. 278.

steps from the green, is the Museum, which is about 60 feet by 24. There is a room at each end, of the same breadth each way. The room for preaching is the same size as the Museum, with a room at each end, 24 feet square. The next is the hall or dining room, 95 feet by 21. Brother Carey and Ward's houses form the two wings in front, joining the hall. We occupy one of the rooms at the end of the Museum, and have a full view of Lord Wellesley's park. Brother Marshman's is not quite so large as the Mission-house, and is about a hundred yards farther up the river. The girls' school is kept in it; the boys' school lies between the two houses, as do also the printing and binding offices, and foundery for the types. There are several other buildings on the premises, which consist of about eight acres of land." Some four weeks after this, the Missionaries purchased a large estate adjoining them on the East, consisting of an extensive lot with many buildings. By enlarging one of their buildings they formed soon after a new printing office, of which Mr. Ward, in June, gave the following account: "It is sixty five feet long, and thirty five feet broad, with pillars down the middle. The press room, with three presses, and the binding-office, are directly opposite one end of the composing-room, and are large and excellent buildings." Here they employed the natives, but were obliged first to teach them the art of printing. It appears by a clause in the missionary journal for April of the preceding year, that there were then among the workmen in the printing office, ten unconverted brahmins.

VOL. V. *New Series.*

While these changes were taking place at the Mission house, the family was enlarged by the arrival of four new Missionaries. On the 3d of January, 1804, Messrs. Biss, Mardon, Moore, and Rowe, with their families, sailed from England by the way of America. They embarked again at New York, May 27th, and after a tedious passage arrived at Madras, Nov. 12th. Messrs. Moore and Rowe sailed from Madras, Feb. 4, 1805, and reached Serampore the 22d of that month. The rest of the company arrived on the 8th of May. By this accession the number of Missionaries was increased to ten, (including Mr. Fernandez and Felix Carey,) besides two natives. To that number was presently added William Carey, jun. who as early as August of that year was employed in missionary labors, though not so soon ranked among the number of Missionaries. The same month Petumber Shingo was removed by death.*

Mr. Carey, who had no private table or purse, though he was engaged at the College, still with his family resided at Serampore, where every Monday he delivered a lecture on Astronomy, Geography, &c. In September it was determined to have a lecture once a fortnight on the Languages and Religions of the East. Mr. Carey had till then been the sole pastor of the church; but in October Messrs. Marshman and Ward were chosen co-pastors with him; and the four new Missionaries, together,

* B. P. A. Vol. iii, p. 25, 26, 36, 42, 50, 89, 100, 105—108, 111, 113, 115, 157, 162, 175, 180, 188, 211. Nar. p. 28, 37, 39. M. B. M. M. Vol. ii, p. 130.

with Kristno Pawl and Kristno Presaud, were set apart to the office of deacons. Kristno Presaud died the next year.

In the beginning of October not a copy of the first edition of the New Testament remained on hand, and the second edition was almost completed. The third volume of the Old Testament, of which they struck off nine hundred copies, (besides nine hundred extra copies of the Psalms,) was finished. That year they baptised Mrs. Felix Carey, three other Europeans, and twenty nine natives.*

On the 27th of January, 1806, a church was formed at Dinagopore, consisting of Mr. Fernandez, Mr. and Mrs. Biss, and six natives, all dismissed from the church of Serampore. Mr. Fernandez was chosen their pastor, and about the same time made a donation to the mission of 10,000 rupees.†

Messrs. Chater and Robinson sailed from London, in the ship Benjamin Franklin, Captain Wickes, on the 12th of April, and arrived in India Aug. 23d. On presenting themselves at the police office, it was with difficulty that they obtained permission to proceed to Serampore. Sir George Barlow, then Governor General, had just received information of the mutiny that had taken place in July among the Seapoys (native troops) at Vellore, in the Kingdom of Mysore; and the enemies of the Gospel loudly charged that insurrection and massacre to the measures taken to change the religion of

the country. These suggestions excited so much alarm that the two Missionaries by an order of council were directed to return to Europe, and Capt. Wickes was refused a clearance unless he would transport them out of the country. But when it was represented that they were under the protection of the King of Denmark, and were willing still to submit to the wishes of government, Capt. Wickes was furnished with his passports.

There were now fourteen Missionaries, including William Carey, jun. and Kristno Pawl; and besides them there were seven natives of respectable talents who were employed as exhorters, and several others, less distinguished, who accompanied and assisted them in their itinerations.

That year the second edition of the New Testament was published, and Mr. Brown, Provost of the College, pronounced both that and the version of the Old Testament to be "a most admirable translation." The Missionaries baptised the same year one Englishman and twenty four natives.

In the beginning of 1809, Mr. Biss was reduced so low with a liver complaint that he was obliged to leave the country. He embarked with his family for Europe on the 5th of January, and died on his way to America, February 5th. This reduced the number of Missionaries to thirteen, including one native.

Though Mr. Chater and Mr. Robinson had been suffered to remain in the country, the government were not satisfied. To remove all uneasiness, therefore, it was determined to attempt a Mission to the Birman Empire,

* B. P. A. Vol. iii, p. 115. Nar. p. 42, 43, 62, 63, 64 Pan. Vol. vi, p. 39. N. Y. M. M. Vol. iv, p. 247.

† B. P. A. Vol. iii, p. 223, 228.

and Messrs. Chater and Mardon sailed for Rangoon, in January, on a voyage of discovery. Early in the year a church was formed at Cutwa; and another, of which Ram Mohun and Karonee were chosen deacons, was founded in Jessore. On the last day of May, Ram Mohun was set apart to the work of the ministry. By this time the two brethren had brought back from Rangoon a favorable account and intended in three or four months to return there to settle. Mr Mardon was afterwards obliged by ill health to decline the undertaking, and Felix Carey consented to take his place. Having formed themselves into a church, and chosen Mr. Chater their pastor, Mr. and Mrs. Chater, and Mr. and Mrs. F. Carey, towards the end of November embarked for Rangoon, and arrived there in eighteen days. Felix Carey, who had studied medicine at Calcutta, soon ingratiated himself with the Birmanians, by introducing among them the Vaccine Inoculation. About the same time Mr. Moore was stationed at Miniary, (or as it is sometimes written Munoharee,) the late residence of Mr. Grant, a distinguished benefactor of the Mission, who had died in October.

There were now four Baptist churches in Bengal, (at Serampore, Dinagepore, Cutwa, and in Jessore,) one of which was expected soon to be divided into two, and a new one was about to be formed in another place. There was a fifth church at Rangoon. Attached to the Mission were fourteen ministers, including two natives, (Kristno Pawl, and Ram Mohun,) besides five or six native exhorters.

In the course of the year 1807, the edition of 10,000 copies of Luke, Acts, and Romans, was published, as was the fourth volume of the Old Testament, (1000 copies,) comprising the prophetic books. This volume by the first of August was advanced as far as Joel, and at the close of the year not only that was finished, but the remaining volume (the second in the set,) comprising the historical books, was carried forward through Joshua, and a part of Judges. The whole Bible was now printed, except from the 7th chapter of Judges to the end of Esther. That year they baptised nine natives and eleven other persons.*

Serampore was taken by the English on the 28th of January, 1808, but without producing any effect upon the Mission. In February Mr. and Mrs. Mardon, Kristno Dass and several other natives, were formed into a church at Goamalty, and Mr. Mardon was stationed at that place. The same month Kristno Dass was ordained to the work of the ministry. About that time Carapeit Chator Aratoon, by birth an Armenian, was sent to take charge of the church in Jessore. By these additions the number of Missionaries was increased to sixteen, viz. eleven Europeans, one born at Macao, either of Portuguese or Italian extraction, (Mr. Fernandez,) one Armenian, and three Hindoos. The next Autumn Kristno Pawl was fixed at Calcutta, and William Carey, jun. about the same

* M. B. M. M. vol i, p. 297. Vol. ii, p. 6, 45, 67, 130. Nar. p. 43—51, 54—56, 64, 65. Pan. vol. iii, p. 333. Vol. vi, 39. N. Y. M. M. vol. iv, p. 247. B. P. A. vol. iii, p. 124, 125. Q. R. No. 1, p. 179, 180.

time was stationed at Sadamahl, twenty miles from Dinagepore. There were now eight mission-

ary stations and five churches in Bengal, besides the church and station at Rangoon: viz.

Sadamahl	William Carey, jun.	}	One church under the pastoral care of Mr. Fernandez.
Dinagepore	Fernandez		
Goamalty	Mardon and Kristno Dass.	}	No church.
Miniary	Moore and Ram Mohun		
Cutwa	Chamberlain.	}	One church in two branches.
Jessore	Carapeit Chator Aratoon.		
Serampore	Carey, Marshman, Ward, & Rowe		
Calcutta	Carey, &c. and Kristno Pawl		
Rangoon	Chater, and F. Carey.		

In the year 1808 twenty one persons were baptised.*

About the beginning of 1809 another volume of the Ramayuna was published, and what remained unprinted of the Bengalee translation had received its last correction. In August the remaining volume of the Old Testament (1500 copies) was finished which completed the Bengalee Bible after the labor of *sixteen years*. At that time a third edition of the New Testament, in folio form (only 100 copies) for the use of the churches in public worship, was in the press, and the printing was advanced to the middle of Acts.

About that time Mr. Marshman (now Dr. M.) published the first volume of the Works of Confucius, in the Chinese character, with an English translation, to which he prefixed a masterly and highly interesting Dissertation on the Chinese Language. That volume, to be followed by four more, was dedicated to Lord Minto, Governor General of India.

While Mr. (now Dr.) Carey, and Dr. Marshman were thus distinguishing themselves by

their useful publications, Mr. Ward was not idle. He has sent forth a valuable work in four quarto volumes, (which has lately been reprinted in England,) entitled "Account of Manners, Customs, &c. of the Hindoos," with numerous engravings of the Indian costume.

A mission to Bootan had long been an object of contemplation, and Mr. Robinson seems to have been assigned to that service soon after his arrival in India. After making two visits to Bootan, in the latter of which he had been treated with great kindness by the Soobah, he sailed with his family in the Autumn of 1809, with a view to a settlement there. But having suffered much on his way from robbers, he was induced to stop at Barbaree, on the border of the country, eighteen miles North of Sadamahl. There he remained as late as the month of April, 1811, at which time he hoped soon to be able to penetrate into the country.

Before November, 1809, Mr. Moore had abandoned the station at Miniary, and removed to Bonhipore, near Patna, where he had a prospect of gathering a congregation of Europeans. A church was presently established in that place. John Peters, who de-

* B. P. A. vol. i, p. 391. Nar. p. 55, 56, 59, 60, 63—66, 74. Pan. vol. vi, p. 43. M. B. M. M. vol. ii, p. 271, 295, 328. Ch. Ob. vol. x, p. 394.

descended from the Armenian Christians in India, having preached two years among the natives of Bengal, had lately been set apart to the work of the ministry, and had acquired the language of Orissa, with a view to a mission in that province. He was then waiting only for the means of conveyance to Balasore:

The number of ministers, at that time, amounted to seventeen, including two Armenians, and three Hindoos. The stations were nine, (besides Rangoon,) Berhampore or Barbaree being counted for one.

That year was distinguished by a great revival of religion among the troops stationed at Berhampore, forty miles from Cutwa. Mr. Chamberlain frequently visited them, and great numbers of them were baptised. The baptisms at the several stations amounted that year to eighty-six. At the close of 1809 the whole number in communion with the Baptist churches in India was one hundred and ninety-one.*

In the beginning of 1810 John Peters removed with his family to Balasore in Orissa, where by the middle of November he had gathered a small church. Messrs. Cornish and Peacock were about the same time ordained to the Christian ministry: the former was appointed to join Mr. Robinson at Barbaree, the latter to assist Mr. Chamberlain in founding a new Mis-

sion at Agra, in the northwestern part of the English territories, about four months journey from Calcutta, and in the region which by way of eminence is called Hindostan. Mr. Chamberlain's place at Cutwa was supplied by William Carey, jun. and Sadamahl became an appendage of Dinagepore, under Mr. Fernandez. The number of ministers was now increased to nineteen, and the number of churches to eight. The jealousies and prejudices of the natives had greatly subsided. The free school for their children at Serampore was filled. It contained in April fifty scholars. One hundred and five persons were baptised in the course of that year, of whom a great number were converted under the ministry of Carapeit Chator in Jessore.†

In the beginning of 1811, Mr. Chamberlain departed for Agra where he expected to arrive about the first of May. In April there still were but eight churches, of which five were in Bengal, (viz. at Serampore, Chowgacha in the district of Jessore, Cutwa, Goamalty, and Dinagepore;) one at Patna, about half way between Agra and Calcutta, in the region emphatically called Hindostan; one at Balasore in Orissa; and one at Rangoon in the Birman Empire. They had united their missionary stands into ten general stations, at which nineteen ministers, including three Hindoos, were employed. Except Ram

* Nar. p. 60, 61, 67—70, 72—74. M. B. M. M. vol. ii, p. 271, 294, 328. Vol. ii, p. 106, 197. Ch. Res. p. 98, 99. Ch. Ob. vol. x, p. 394. Pan. vol. vi, p. 36—38, 40, 43, 44. Vol. vii, p. 278.

† Nar. p. 67—73. M. B. M. M. vol. ii, p. 98, 106. Pan. vol. vi, p. 570. vol. viii, p. 44. Ch. Ob. vol. x, p. 394, 395, 458, 469.

Mohun and Kristno Dass, whose places of residence are not men-

tioned, the ministers were divided as follows:

Serampore and Calcutta }
 Chowgacha, and two or three other }
 places in Jessore }
 Cutwa and Berhampore
 Goamalty, near Malda
 Dinagepore and Sadamahl
 Bonhipore, near Patna
 Agra
 Barbaree, on the border of Bootan
 Balasore, in Orissa
 Rangoon, in the Birman Empire

Carey, Marshman, Ward, Rowe, and Kristno Pawl.

Carapeit Chator Aratoon

William Carey, jun.

Mardon

Fernandez Sen.

Moore

Chamberlain and Peacock

Robinson and Cornish

John Peters

Chater and F. Carey.

Soon after Mr. Chamberlain's arrival at Agra a church was established at that place, which increased the number of churches to nine, viz five in Bengal, two in Hindostan, one in Orissa, and one in the Birman Empire. This was the number at the end of 1811. Near a hundred were added to the different churches in the course of that year, of whom about seventy were admitted at Calcutta.

As early as the beginning of October, 1811, two new missions were contemplated at Serampore, one to the island of Java, on which lies Batavia, formerly the capital of all the Dutch dominions in the East, but now in the hands of the English, and where the Malay Bible was printed by the Dutch government in 1758; the other to the island of Amboyna, chief of the Moluccas. By letters received in this country from Mr. Ward and Dr. Marshman, under date of Jan. 15 and 18, 1812, it appears, that Mr. Robinson was expecting "in a month or two" to go to Java, by which it would seem that the Bootan Mission is for the present abandoned. At that time Messrs. Chamberlain and Peacock were understood to be go-

ing on prosperously at Agra; and a friend who seems to be of another communion, was spreading the Scriptures and the savor of Christ in the Mahratta country. These are the latest accounts from India.*

Messrs Johns and Lawson, with their wives, and Miss. Chaffin, are now on their way to India, and will swell the number of ministers to twenty one. They arrived at New York from London Dec. 23, 1810, and embarked at Philadelphia for India the next May. Obligated to put back in distress, they relanded at Philadelphia the first of June, and continued in the country till February, 1812, when they embarked again at the same port with three of the Missionaries going from America. Mr. Johns has studied surgery, and Mr. Lawson possesses the art of engraving on wood, which will render him an important auxiliary in the work of printing the Chinese Bible.†

*Nar. p. 70, 71, 74. M. B. M. M. vol. ii, p. 294. vol. iii, p. 106, 107. Pan. vol. vi, p. 44. vol. viii, p. 43, 44. Ch. Ob. vol. x, p. 394, 395, 803. vol. xi, p. 61. Guthrie's Gazetteer under Amboyna and Batavia.

†Nar. p. 79, 81. Pan. vol. vii, p. 426.

OTHER MISSIONS AND MINISTERS.

THE following scraps, which have fallen in the way of the compiler as he has been in pursuit of other information, are not brought forward as furnishing, by any means, a full view of the subject to which they relate.

As late as the year 1805, the establishment of chaplains for British India was as follows: six military chaplains for the provinces of Bengal, Bahar, Oude, the Dooab, and Orissa; three chaplains in the town of Calcutta; five at the Presidency of Madras; and four at the Presidency of Bombay. But that list was never full. Two thirds of the number, (that is, twelve,) had been the average for the last ten years. In all India there were but three English churches; one at Calcutta, one at Madras, and one at Bombay.*

Though Mr. Ringeltaube, now in the employment of the London Missionary Society, arrived in India the latter end of 1797, or the beginning of 1798, the Society sent no Missionaries to that country earlier than 1804. Towards the latter end of that year, six of their Missionaries disembarked at Tranquebar, and continued there for some time, learning the Tamul language. The next year they separated to their several stations. Messrs. Cran and Desgranges settled at Vizagapatam in the Northern Sircars, where they carried on an affectionate correspondence with the Missionaries at Serampore, and commenced the translation of the Scriptures into the Telinga lan-

* Mem. p. 17. R's. Cyc. under Bengal.

guage, the vernacular dialect of that province. In 1808 they obtained the assistance of Ananda Rayer, a converted Telinga brahmin, who was well qualified to aid them in the work of translation. Of the other four Missionaries, one remained at Tranquebar, and three went to Ceylon, where they obtained an annual stipend from the government. Two of these settled in the southern part of the island, and the other (Mr. Palm) at Tilly-Pally, a few miles from Jaffna-patam. There he was accommodated with the old Dutch church in which Baldæus, in former times, used to preach to two thousand natives. It was here that Dr. Buchanan found him the next year.*

In 1805 the London Society sent out two more Missionaries, intended for Surat. One of them was Mr. Taylor, and the other appears to have been Mr. Loveless. Mr. Taylor was at Serampore in December, and departed for Surat in January 1806, carrying with him 200 copies of Matthew in the Mahratta tongue, which he had received from the Baptist Missionaries for distribution at Surat. The Mission however failed, and has not been since attempted. What became of Mr. Taylor is not known; Mr. Loveless stationed himself at Madras, and is there still.†

In October 1806, there were in Bengal two Presbyterian min-

* B. P. A. vol. i, p. 421, 422, 430. Vol. iii, p. 104, 223. M. B. M. M. vol. i, p. 143, 198. Pan. vol. vi, p. 335. Ch. Res. p. 134-139. Ch. Ob. vol. x, p. 61.

† M. B. M. M. vol. i, p. 198. B. P. A. vol. iii, p. 187, 223. Pan. vol. vi, p. 334, 372.

isters, (Messrs. Forsyth and Edmonds,) and five evangelical clergymen of the Church of England; three of whom had lately arrived. Dr. Carey stated in December 1807, that there were, in all India and Ceylon, thirty-five evangelical ministers; of whom sixteen were in Bengal, three in Hindostan, two at Vizagapatam in the Telinga country, eight in Coromandel, three in Ceylon, one at Bombay, and two at Rangoon. He was not certain but there were three or four more in Coromandel, which might swell the number to thirty-eight or thirty-nine. Of these, fourteen were Baptists, (including two Hindoos,) seven or eight were Independents (under the London Society,) one or two were Presbyterians, six were of the Church of England, and from five to eleven were Lutherans.*

As early as the year 1808, the London Society had stationed Mr. Morrison in China, where, (residing chiefly at Canton, occasionally at Macao,) he was preparing for the press a Chinese Testament, part of which he had carried out from England. Sometime after, they sent out Messrs. Gordon and Lee by the way of America, to strengthen the Mission at Vizagapatam. These pious adventurers sailed from Philadelphia in May 1809, and arriving at Calcutta in September, proceeded to the place of their destination. About the time of this accession to the Telinga Mission, Mr. Cran was removed by death.†

In November 1809 there were

in the Northern Presidency six evangelical clergymen of the Church of England, all of whom, except Mr. Brown, had arrived later in the country than Dr. Carey. No others of that denomination and *description* were then to be found in India. In the same Presidency there was one Presbyterian minister, and had lately been two. In other parts of India there were six Independents under the London Society, (there had been seven, but Mr. Carey, one of the number, had lately deceased,) and five Lutherans, three of whom had come to India before Dr. Carey. Besides these eighteen, there were seventeen Baptists, reckoning two at Rangoon, and including two Armenians and three Hindoos. There were in Ceylon three, and in China one, belonging to the London Society. The catalogue at that time consisted of six evangelical Churchmen, ten Independents, five Lutherans, one Presbyterian, and seventeen Baptists, amounting in all to thirty-nine, of whom only four were earlier in the country than Dr. Carey.*

On the 7th of December 1809, Messrs. Pritchett, Brain, and Hands, from the London Society, sailed from the Cape of Good Hope for Madras. The latter was intended for Seringapatam, in the kingdom of Mysore, but was induced by the advice of friends in India, to settle at Bellary, where he began learning the Canara language. Into this dialect, which has affinity to the Telinga, and is spoken from

332, 334, 335, 372, 373. Ch. Res. p. 99. Ch. Ob. vol. x, p. 842.

* Pan. vol. vi, p. 43. M. B. M. M. vol. ii, p. 328. Nar. 69.

* M. B. M. M. vol. i, p. 297. Vol. ii, p. 130, 131.

† Pan. vol. vi, p. 186-183, 227,

Goa and the borders of the Mah-ratta country to the southern extremity of Mysore, he began a translation of the Scriptures, and by October 1811, as appears by a letter not yet published, he had produced a complete version of Luke. The other two proceeded to Rangoon. Mr. Brain was removed by death before November 1810. About the same time Mr. Desgranges was called away from the scene of his labors, a few days after he had finished a translation of Matthew, Mark, and Luke. That portion of the Telinga Bible the Missionaries at Serampore declared in December that they intended to print without delay, as a memorial of the labors of a departed brother. Mr. Horst, after eighteen years labor, had died at Tanjore in August. By this time Messrs. Cornish and Peacock were added to the number of Baptist ministers; and besides Mr. Desgranges, the London Society appear to have lost one of the ten whom Dr. Carey

had counted in November 1809. The whole number, therefore, it would seem, amounted at this time to forty.

The Missionaries who had been in Otaheite, sailed in October, 1809, from the island of Huaheine, to which they had fled, except Messrs. Hayward and Nott, who chose for the present to continue at Huaheine. At the Fejee islands Mr. Warner obtained a passage to India; the rest landed in New South Wales, Feb. 17, 1810. In April, 1811, as appears by a letter not yet published, Mr. Warner was at Macao with Mr. Morrison, intending to attempt a Mission in the Prince of Wales' Island. Mr. Morrison had written a Chinese Grammar and Vocabulary, and had printed in that language, a translation of the book of Acts.†

In an Address published by the Directors of the London Missionary Society, in April, 1811, they present the following view of their missionary stations:

Vizagapatam

Madras

Bellary

Oodagherry, in Travancore

Ceylon

Rangoon

Canton, (China)

{ John Gordon and William Lee, assisted by Ananda Rayer.

W. C. Loveless.

John Hands.

W. T. Ringeltaube.

J. D. Palm, I. P. Ehrhardt, & Wm. Read.

Edward Pritchett.

Robert Morrison.

Messrs. Thompson, Spratt, and May, were then on their passage to India, to strengthen the mission at Vizagapatam. Mr. Pritchett it was expected would go to Ava, and undertake a translation of the Scriptures into the Birman language; but it appears from a recent letter not yet published, that in October 1811 he was in Bengal, under sentence of

transportation to Europe, owing to the jealousy of government, but was expected, without leave from government, to join the missionaries at Vizagapatam in November.

The Directors stated also that

† Nar. p. 70. Pan. vol. vi, p. 334, 570, 572. Ch. Ob. vol. x, p. 838, 839, 841, 842. Vol. xi, p. 58. R's. Cyc under Canora.

they had thirteen Missionaries in Africa, and six more on the point of sailing to that country; four in the West Indies; eight in New South Wales; and one in Prince Edward Island in North America. These added to the thirteen in Asia, or on their way, (exclusive of Ananda Rayer,) amounted to *forty-five*. Forty-five Missionaries under the care of a single Society!

Two of the Missionaries from that Society were in the ship with the Baptist Missionaries, Johns and Lawson, when they were driven back and obliged to reland at Philadelphia, June 1, 1811. Mr. May sailed from Philadelphia February 18, 1812, with Messrs. Johns and Lawson, and three of the Missionaries from America.

Letters have been received from Vizagapatam, the principal seat of the Asiatic Mission of the London Society, dated in October, and one as late as Nov. 19, 1811. The Missionaries at that station were deeply engaged in carrying forward the Telinga translation begun by Desgranges. Mr. Lee had undertaken Genesis, and Mr. Gordon John. Mr. Gordon was earnestly desirous to live long enough to complete a version of that Gospel, and to see it published with the other three Gospels translated by Desgranges, then printing in Bengal under the superintendence of Ananda Rayer. He seemed to look forward to nothing more on earth. His health and that of his family had been much affected

by the climate, and he was expecting an early grave.

New England, after a long, deathlike sleep, has at last begun to awake. The American Board of Commissioners have lately sent out five young men to labor in the dark places of Asia. Messrs. Nott, Hall, and Rice, and Mrs. Nott, sailed from Philadelphia on the 18th; and Messrs. Judson and Newell, with their wives, sailed from Salem on the 19th of February, 1812. After arriving at Calcutta, and conferring with their friends in that country, they will determine for themselves whether to settle in the Birman Empire, or in some other part of India.*

When these ten Missionaries arrive (if no changes have taken place unknown to the compiler,) it will increase the number of evangelical ministers to fifty; to which if you add the eight in New South Wales, it will give you, for the Continent and Islands of Eastern Asia, fifty-eight. Of these, one is a Presbyterian, four are Lutherans, six are of the Church of England, twenty-one are Baptists, and twenty-six are Congregationalists and Independents. Besides these might be mentioned as appertaining to Asia, the Presbyterian and Moravian Missions in the neighborhood of the Caspian Sea. These are the Lord's doings, and they are marvellous in our eyes!

* Nar. p. 75. Pan. vol. vii, p. 426. Ch. Ob. vol. x, p. 841.

SELECTION.

ON THE LITTLE SUCCESS WHICH
ATTENDS THE PREACHING OF
THE GOSPEL.*(Continued from p. 34.)*

I mention but one more cause with which ministers are connected; the want of a *thorough* earnestness, and *entire* devotedness to the work of the ministry. Pious ministers are indeed the lights which are set upon an hill, but there are not so many of them as could be wished who are burning and shining lights; who appear with that lustre which we see in Herbert, in Leighton, in Brainerd, and some worthies of another day. Here I would use the language of the excellent Mr. Cecil:* "I am afraid," says he, "that there is too much of a low, managing, contriving, manœuvring temper of mind among us. We are laying ourselves out more than is expedient to meet one man's taste, and another man's prejudices. The ministry is a grand and holy affair; and it should find in us a simple habit of spirit, and an holy but humble indifference to all consequences." This want of simplicity prevents that zeal which nothing but success will satisfy; that heavenly-mindedness which soars far above the applause of men; that "wrestling with God" in a course of fervent secret prayer, and on days of extraordinary devotion, which brings the minister from his closet to the pulpit like a soldier ready armed for the bat-

tle, full of faith and of the Holy Ghost.

To these different causes affecting the nation, the church, and the ministers, we may in some reason attribute the want of more enlarged success in the preaching of the Gospel in the present day. As it is not with any view to censure, that these causes are pointed out—for that would ill become a private individual—but from an earnest desire that good may be done, I would conclude the present paper by suggesting a few of those means which, by Divine grace, might be useful for this purpose.

1st. I would respectfully suggest to such of our legislators as have the cause of religion at heart, the propriety of using all means in their power for removing our national sins, especially those disgraces to our statute book, the frequent repetition of oaths of office upon every trifling occasion, and the public gambling of the lottery.

2d. Let private Christians in general remember, that if they expect true religion to prosper, they should act up to their convictions; they should honor the Lord in private as well as in public; and especially they should habitually in their families and in their closets, pray that the aids of the Holy Spirit may be granted to the church in general, and to their own minister and congregation in particular.

3d. Let the ministers of the Gospel, and to them I would speak with brotherly affection,

*Vol. iv, p. 107, of his works.

bear in mind St. Paul's words to Timothy: "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." Let them, therefore, use every scriptural means for raising their own personal religion. Let them when they meet stir up each other's minds by the most spiritual conversation, and by earnest prayer. Let them keep days of secret fasting and communion with God, and in those days especially plead for their people. Let them, when unsuccessful, not rest satisfied in the idea that they have no power to effect the work; but let them examine their spirit, their motives, their doctrines, and their lives. Let them suspect themselves and pray to the Lord to shew them the reason why they are not more successful. Let them maintain a constant dependence upon him, and a constant watchfulness over their own spirits, lest they should depart from a childlike humility. In short, let them be emphatically "men of God," having his name written as it were on their foreheads; going forth to their work, with heaven in their eye, the Bible in their hand, and their Savior in their hearts.

4th. Let the clergy throughout the land point out to their congregations the necessity of the Holy Spirit's influence to bless the preaching of the Gospel. Let both ministers and people humble themselves before God for those sins which may have in any degree withheld from them that influence; and let every Christian family unite in imploring that this

blessing may be granted. There is no blessing more distinctly promised in answer to prayer than this. Our Savior not only makes the general declaration, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you!" but he reasons with his people: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the *Holy Spirit to them that ask him*." May the Lord pour out a spirit of prayer upon his people, and incline them earnestly to plead for this blessing: the happiest effects may then be expected to follow. I am, &c. H.

LETTER FROM INDIA.

The following extracts from a letter to the Rt. Hon. Lord Teignmouth, President of the British and Foreign Bible Society, written by the Hon. John Herbert Harrington, Esq. a Judge in India, and President of the Calcutta Auxiliary Bible Society, are selected from the Review of Martyn's Appeal, &c. in the Christian Observer for Oct. 1811. It always gives us great pleasure to find men in high stations willing to aid, by their talents, influence, and example, the great purposes of benevolence which are formed and executed at the present day. Ed.

OUR first attention will be given to the objects of a sermon preached by the Rev. Henry Martyn, at the commencement of the present year; and I may add that the interest excited by this excellent discourse, for the welfare of so large a number as nearly a million of our Christian brethren, in actual want of the Bible, has, under the direction of a gracious Providence,

contributed essentially to the formation of our society.

I understand, that, in addition to the liberal encouragement already given by the British and Foreign Bible Society to the diffusion of the Gospel in the languages of Asia, a further aid, for the same beneficent purpose, has been voted of two thousand pounds per annum for three years. Uncertain as we are at present what the annual amount of benefactions and subscriptions to the funds of the Calcutta Auxiliary Bible Society, may be, I feel reluctant to hazard the impeding, instead of promoting, the common object of our association, and that established in London by suggesting that any part of this intended supply may now be dispensed with. Adverting, however, to the donations made last year for the purchase of Tamul Bibles, and to those already received this year, towards the object of our newly instituted society, I may venture to assure you, that a sum, at least equal to that intended to be sent from England, will, if it please God to bless our undertaking, be now raised on the spot, within the same period. I hope also, that our example will be followed by the institution of auxiliary societies for the same Christian object at Madras, Bombay, and Columbo; though, on this point, I have no authority to express more than a hope. You will therefore be able to judge, according to the calls upon your truly catholic benevolence in other parts of the world, whether it be proper to withhold any part of the pecuniary aid which you designed for India, or to

let the inhabitants of this extensive region still have the full benefit of your bounty to them, in addition to what they may receive from others.

But your views of universal good are not confined to the limits of India, which, for a time at least, until the whole of its Christian inhabitants are supplied from their local source, must be the principal, if not exclusive, field of our exertions. It will be a work of years to supply the demand which now exists for the word of God amongst the different denominations of Indian Christians; and it must be our constant duty to watch for, and meet, any future demand, as it may arise. Whether we shall ever attempt more than this, must depend on circumstances; and especially upon the continued zeal with which our institution may be supported.

Were I authorized to offer an opinion, it should be, that the stream of your charity be still allowed to flow towards the East, and especially to fertilize those countries which have not an appropriate spring. The wide and populous empire of China appears in particular, to call for your continued aid to the praiseworthy missionaries at Serampore, who, by zealous perseverance, have overcome the difficulties of acquiring the Chinese language; have already published a dissertation on the characters and sounds of that language, with a volume of the works of Confucius; and are engaged in a Chinese translation of the New Testament.

I will not attempt to give you any particular information of the progress made in the great work

of publishing correct editions of the Scriptures in the Asiatic languages. Mr. Brown, who corresponds regularly with Mr. Owen, and who, you will be glad to see, is secretary to our society, has, I doubt not, anticipated every thing I could say on this subject; and his communications cannot fail of being satisfactory. The correct and idiomatic Hindostanee version of the New Testament, made by the united labors of Mr. Martyn and Mirza Fitrut, will be an important acquisition to literature, as well as religion; and I am happy to hear that it will be immediately printed.

I will only add, that, with a view to assure the Governor General in Council of our strict adherence to the defined object of our institution, and to furnish him, at all times, with full information of the proceedings of the society and its committee, it was wished to invest the chief secretary to the Government with the office of president; but the entire occupation of his time, by his important duties, prevented his acceptance of that trust, which has consequently devolved to me. You will observe, however, that Mr. Edmonstone is one of the vice presidents; and he has undertaken to keep the Government regularly informed of our proceedings. This precaution was not perhaps necessary, as duty and interest must equally preclude the adoption of any measure not perfect-

ly consistent with our political safety. But it will be satisfactory to ourselves, as well as to others, that the whole of our proceedings are known to the Government; and it will, I hope, stifle the voice of objection from those who are ready to take alarm at every attempt, however legitimate and unexceptionable, to propagate Christianity in India.

Whether the persevering and zealous endeavors of our filial association will ultimately contribute, in any effectual degree, to the primary object of your parental and fostering society, must depend upon a higher Power than that of man, or of combinations of men. We know, from Divine authority, that "except the Lord build the house, they labor in vain that build it;" and that although "Paul may plant, and Apollos water, it is God that giveth the increase." I feel persuaded, however, that, by his grace something will be done in Asia as well as in Europe, towards the spread of the glad tidings of his Gospel over the earth; and if no other good should proceed from our Auxiliary Bible Society at this presidency, it will, I trust be blessed, to render the members of it more sensible of the inestimable value of what Mr. Martyn emphatically calls, "next to the Savior, God's best gift to man," for their own salvation and happiness.

REVIEW.

XXXVI. *Memoirs of the Life of Martha Laurens Ramsay, who died in Charleston, (S. C.) on the 10th of June, 1811, in the 52nd year of her age. With an appendix, containing extracts from her Diary, Letters, and other private Papers; and also from Letters written to her by her father, Henry Laurens, 1771—1776. By DAVID RAMSAY, M. D. Second edition. 1812. pp. 270 12 mo. 75 cents. S. Etheridge, jun. Charlestown, S. T. Armstrong, Boston.*

WE intended to have given our readers earlier notice of this interesting and useful little volume. A small part of our work is all that we have been able, for some time past, to devote to reviews; and the pressure of religious intelligence will compel us to be brief, on the present occasion, in the notice which we shall take of the work before us.

The author is well known in this country by various literary productions. Here he has described the character of an affectionate and beloved wife, with a dignity and simplicity rarely equalled in a similar case. The Life of Mrs. Ramsay forms less than a fifth part of the volume. The Appendix contains some of her devotional exercises, and some of her letters to several persons.

The subject of these memoirs was the daughter of Henry Laurens, celebrated in the history of our revolution as having been president of the American

Congress, minister to Holland, and a state prisoner in the tower of London. He was a descendant of French Protestants, who were compelled to leave their native country on the revocation of the edict of Nantz.

Martha Laurens was distinguished by early indications of uncommon talents. "In her third year she could readily read any book, and, what is extraordinary, in an inverted position, without any difficulty." She soon acquired a knowledge of the French language, and of all the common branches of education. When sixteen she went to England under the care of an uncle and aunt, (her mother having been dead several years,) and, two or three years afterwards, passed with the family over to France where she resided, at Vigan, much secluded from the world, till the close of the revolutionary war. In 1785, she returned to America, and two years after was married to Dr. Ramsay. In the course of sixteen years she became the mother of eleven children, eight of whom survived her.

Mrs. Ramsay was a diligent, faithful, industrious, affectionate wife; and, judging from the pages before us, (to which we give entire credit,) she was one of the most excellent mothers, of whom our country, or any country, can boast. Let it not be understood that Dr. Ramsay makes this comparison. He deals not in general panegyric, as is too frequently the case with those who write the lives of

near relatives, but simply relates facts, from which *we* make the above inference. Considering the extent of her family cares, from which she was never free after she came to years of discretion, Mrs. R. was a woman of surprising intellectual attainments, and gave sufficient proofs, that had Providence placed her in a state of leisure for study, she might have equalled a Carter, or a More. She was a great reader, especially of the most approved religious works of a practical nature, and of books on education. She found time to fit her sons for College by carrying them through the preparatory studies, and one of her Sunday employments was the reading of the New Testament in Greek with her sons, and in French with her daughters. She superintended the education of her daughters at home, and transcribed, in a fair hand, all the principal literary works of her husband. Her father pronounced her to be the best clerk he ever employed. The simple account of what she performed will have a happy effect upon idlers, who read it, if they have either shame or conscience remaining.

But the great excellence of Mrs. Ramsay's character arose from her religion. She derived all her filial, conjugal, and parental duties, not less than the duties of piety, directly from the Bible. The word of God, as set home upon her heart by the Holy Spirit, was evidently the great agent in forming her for usefulness and dignity in life, and, as we trust, for glory in heaven.

In her twelfth year she was

the subject of serious "religious impressions, having been previously "well instructed in the great Gospel mystery of salvation by the atoning sacrifice of Jesus Christ for the sins of the world." Three years after, "in conformity to the advice of Dr. Doddridge, and in a form of words recommended by him, she prepared and solemnly executed an instrument of writing, called by her with great propriety, 'A self dedication and solemn covenant with God.'" This instrument is printed in the appendix. We question the utility of entering into such covenants as the one here cited, (especially as it respects ardent young persons,) for reasons which we have not room to state. It does not appear, however, that this proceeding was followed by any unhappy consequence in the case of Miss Laurens. While in England she appears, from letters written by her to an intimate female friend during that time, to have lived in the enjoyment of religion, and to have been blessed with the society of pious friends. Among others she became acquainted with that illustrious example of female piety, and Christian beneficence, the countess of Huntingdon, by whom she was very much noticed. During the war she had been obliged to live in the strictest economy, and by the most unremitting industry, till she met her father at Paris, in the situation of a minister plenipotentiary for negotiating a peace. On such a change of circumstances, her Christian principles must, of course, have been put to trial. Let the reader con-

ceive of a young lady of high family connexions, born apparently to great affluence, suddenly deprived of the accustomed means of support, and afterwards suddenly restored to affluence, in a gay city, on a very exhilarating occasion, and he will easily judge what would be the conduct of such a person: What was Miss Laurens's conduct appears from the following anecdote:

"About this time Miss Laurens received from her father, a present of five hundred guineas. For some years before, she had been obliged to live in restricted circumstances, from the impossibility of receiving supplies. To make up for this suspension of her father's usual liberality, he gave her the above mentioned sum at once. Of this she appropriated only a small part to her own use. With the surplus she purchased one hundred French testaments, which was the whole number at market; gave them away* among the poor, in and near Vigan, and also established a school for the instruction of the youth in the same place, engaged a master to preside over it, and constituted a fund to defray its annual expenses. There is reason to believe that the institution continues to this day, for the funds left were fully adequate to its support in that part of France, where the expenses of education and living were then astonishingly low." p. 24.

We cannot make copious extracts for our readers, nor should we desire our extracts to supersede the perusal of the book itself. The following descrip-

*Mrs. Ramsay was very much in the habit of giving books as keepsakes. To young persons she generally gave the Bible and Doddridge's Rise and Progress of Religion. Many persons both in Europe and in America, have received these books from her, with a short memorandum in her hand writing, pointing out their important contents.

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tion of the manner in which Mrs. R. conducted herself, as the head of a family, deserves admiration.

"In every period of her adult age, whether married or single, when, from accidental circumstances, she was the head of the family, and in health, she daily read to her domestic circle, a portion of the holy Scriptures, and prayed with them; and frequently on particular occasions, with one or more individuals of it; and regularly, every Sunday, with her young white and black family, in addition to catechetical instructions given to both at the same time. In case of a temporary separation, extraordinary deliverance, providence, misconduct, or even of a quarrel among her boys, she would take the parties and present them with herself before the throne of Grace, and in a solemn address to their common heavenly Father, and her covenant God, state all the circumstances of the case, and implore of him by his grace, to give them the temper, disposition, and views, which were suitable to their situation and condition.* She prized prayer as the courtier does a key, that at all times gives him access to the presence of his sovereign; and in all the important transactions of her life, resolved on nothing till she had previously sought direction of God respecting it. pp. 28-30.

The fact mentioned in the note just quoted is less remark-

* It is remarkable, that from and after the time col. John Laurens was killed in South Carolina, August 27th, 1782, his sister, the subject of these memoirs, then in Vigan, never put up a prayer for him, though she was previously in the habit of praying frequently for him, and his death was unknown to her for two or three months after it had taken place. She mentioned the fact, without pretending to account for it, and added, that she several times wondered at her omission of that usual part of her duty, and resolved to retire for the purpose of praying for her brother; but that in every such case, some sudden call or other unexpected event interposed to prevent her doing so.

able, than one which is related in a previous note as follows:

"When Mr. James Laurens died in Vigan, his niece Martha Laurens was with her father in England. She started out of bed and pronounced that her uncle was just dead; and at her request the day and hour was committed to writing, by Miss Futerell. In the ordinary course of the posts between the two countries intelligence of his death arrived, and the day and hour of it precisely corresponded with what had been recorded as aforesaid in England." p.19.

Mrs. R. was a constant and devout attendant on divine worship, and, from her seventeenth year, on the holy communion. She had exalted conceptions of the communion of saints. From her papers, discovered since her death, it appears that she mourned greatly on account of indwelling sin, and, especially,

some easily besetting sin; though her biographer declares that he is utterly ignorant of any thing in her character or conduct, which might be properly designated by that name. She died with resignation, joy, and calm triumph.

In the writings of Mrs. Ramsay, which compose the appendix, there is much good sense, and much fervent piety. Her letters to a son at College, discover an accurate acquaintance with human nature, and a hatred of every thing frivolous and mean, intermixed with all a mother's yearnings over a beloved child. They deserve to be read by every student at College.

We recommend this work as remarkably calculated to be useful to persons of every description.

RELIGIOUS INTELLIGENCE.

EXTRACTS FROM THE MINUTES OF THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER—FOR 1812.

AGREEABLY to appointment, the GENERAL ASSOCIATION of Massachusetts proper met at Westfield, June 23, 1812, at 6 o'clock, P. M.

The Association consisted of the following Delegates:

Rev. Jacob Catlin, and	}	Berkshire Association.
Gordon Dorrance,		
Theodore Hinsdale, and	}	Mountain.
Aaron Bascom,		
Moses Miller, and	}	Northern Hampshire.
Thomas H. Wood,*		
Payson Williston, and	}	Central Hampshire.
James Taylor,		
Joseph Lathrop, D. D. and	}	Southern Hampshire.
Moses Warren,		
Micah Stone,	}	Brookfield.
Samuel Austin, D. D.		
Joseph Lee, and	}	Worcester South.
Joseph Estabrook,		Westminster.

*The Rev. Alvan Sanderson, one of the substitutes from this Association, took his seat till the arrival of Mr. Wood.

Rev. Jedidiah Morse, D. D. and	} Union.
Joseph Emerson,	} Salem and Vicinity.
Abiel Abbot, and	}
John Bartlett,	}
Samuel Spring, D. D.	Essex Middle.
Jonathan Allen, and	} Haverhill.
Samuel Mead,	}
Amzi Armstrong,	} General Assembly of the Presbyterian
Elijah Waterman, and	} Church in the United States.
Erastus Ripley,	} General Association of Connecticut,
Ethan Smith, and	} General Association of New Hamp-
Sylvester Dana,	} shire.
Asa Burton, D. D. and	} General Convention of Congregational
Sylvester Sage,	} and Presbyterian Ministers in Vermont,
Enoch Hale, Secretary to the General Association, and	
Isaac Knapp, Minister of the place.	

The meeting was opened in the Academy.

The Rev. Samuel Austin, D. D. was chosen Moderator; the Rev. Payson Williston, Scribe, and the Rev. Samuel Mead, Assistant Scribe.

The Moderator addressed the throne of grace for wisdom and divine direction in the important business of the meeting.*

Voted, That the Rev. Messrs. Catlin, Hale, and Allen, be the Committee of Arrangements.

Voted, That the Associational Sermon be preached tomorrow at 2 P. M.

Adjourned to meet at the Meeting House, at 7 o'clock to-morrow morning.

Wednesday, June 24. Met agreeably to adjournment.

The Rev. Messrs. Mead, Armstrong, and Estabrook, were chosen a committee to take minutes of the narratives of the state of religion.

The Rev. Drs. Lathrop, Spring, and Morse, and the Rev. Messrs. Abbot and Bartlett appeared and took their seats.

The Rev. Dr. Lathrop, on account of his advanced age, resigned his seat as a member of the Association to his second, the Rev. Joel Baker.

The committee of arrangements made their report, which was accepted.

The Rev. John Codman, delegate

* The Rev. Moderator opened the meeting with prayer on each day, and closed it with prayer on each day except the last.

from this Association to the General Assembly of the Presbyterian church in the United States reported, that he had performed the service assigned him; and referred the Association for a narrative of the state of religion in that part of the country to the delegate from the Presbyterian Church.

The Rev. Jonathan Allen, delegate from this Association to the General Convention of Congregational and Presbyterian Ministers in Vermont, made a report.

A report by the Rev. Rufus Anderson, delegate from this body to the General Association of Connecticut was also read.

Voted, That the gentlemen, who have been delegates to represent this Association in the other ecclesiastical bodies with which we are connected, be invited to sit as honorary members.

A letter communicated by Dr. Burton was read.

Voted, That this letter be committed to the committee of arrangements.

Voted, That a committee, be chosen, consisting of one member from each association belonging to this body, to propose arrangements for raising money to defray the expenses of the Association, and also to specify the particular objects to which this money shall be applied, and that the Rev. Drs. Spring, Austin, and Morse, and the Rev. Messrs. Dorrance, Bascom, Wood, Taylor, Baker, Stone, Estabrook, Abbot, and Mead, be this committee.

Rev. Thomas H. Wood, appeared and took his seat.

The Association proceeded to the choice of delegates to represent this Association in the respective ecclesiastical bodies connected with this body.

The Rev. Jedidiah Morse, D.D. and the Rev. Alvan Hyde, were chosen delegates to the General Assembly of the Presbyterian Church.

The Rev. Richard S. Storrs and the Rev. Elijah Parish, D.D. were chosen their substitutes.

The Rev. Samuel Shepard, and the Rev. Joseph Emerson, were chosen delegates to the General Association of Connecticut.

The Rev. Payson Williston, and the Rev. Joseph Goffe, were chosen their substitutes.

The Rev. Vinson Gould, and the Rev. Roger Harrison, were chosen delegates to the General Association of New Hampshire.

The Rev. Joseph Lee, and the Rev. James Murdock, were chosen their substitutes.

The Rev. Jacob Catlin, and the Rev. Micah Stone, were chosen delegates to the General Convention of Congregational and Presbyterian Ministers in Vermont.

Voted, To adjourn to 2 o'clock, then to meet for public worship; and immediately after worship, to attend to the narratives to be given by the delegates.

Rev. Jonathan Allen delivered the Associational Sermon from Acts iv, 32, *And the multitude of them that believed were of one heart and of one soul.* After public worship, proceeded to hear narratives of the state of the churches, and of religion in the particular associations represented in this body.

Thursday, June 25. Proceeded in hearing the narratives of the state of religion, and receiving information particularly on the subject of Missions.

At the close of the Missionary details,

Voted, That the measures adopted by the American Board of Commissioners for Foreign Missions in procuring the act of incorporation for securing its funds, and in the commencement of missions, meet the entire approbation of this body.

Voted, That the Rev. Dr. Morse, and the Rev. Messrs. Hale and Stone, be a committee to devise and report a mode to preserve the facts contained in the returns of the state of the churches.

Voted, That Messrs. Waterman, Codman, Abbot, Smith, and Wood, be a committee to consider the expediency of presenting a memorial to Congress on the subject of carrying and opening the mails on the Sabbath, and, should they think it expedient, to report a draft of such memorial to be submitted to this Association.

Voted, That narratives of the state of religion and of the churches shall, at the next meeting of this body, be presented *in writing*, with a view to obtain an accurate account of the principal facts, not however to prevent any more particular details which the delegates may think it expedient to add, or the Association to request.

The report of the committee, appointed by the General Association in June, 1811, "To co operate with other committees in devising measures, which may have an influence in preventing some of the numerous and threatening mischiefs that are experienced throughout our country, from the excessive and intemperate use of spirituous liquors," was read; whereupon,

Voted, That the foregoing report be committed to Messrs. Hinsdale, Anderson, and Dana to report thereon.

After a short recess, the Association met in the afternoon, and attended to the communication made by the Rev. Dr. Burton.

The Trustees of the Vermont and New Hampshire Theological Institution, having by letter, communicated by Dr. Burton, requested that one, or more delegates, from this Association should meet them in convention, in October next, to assist in adopting a constitution for their proposed seminary; whereupon,

Voted, That the Rev. Samuel Spring, D. D. and the Rev. Leonard Woods, D.D. be the delegates requested in the foregoing application; and that the Rev. Joseph Lyman, D.D. and the Rev. Moses Stuart be their substitutes.

The committee, appointed to con-

consider the expediency of presenting a memorial to Congress, respecting the carrying and opening of the mail on the Sabbath, presented a draft of a respectful Memorial to Congress, but the Association judged it expedient, in the peculiar circumstances of the country, to wave the subject for the present, and accepted of that part of the report of their committee, which relates to the adoption of prudent and special measures for preventing the profanation of the Lord's day.

The committee, appointed to make arrangements to raise money for defraying the necessary expenses of the Association, made the following Report, which was accepted, viz. In regard to the objects of expense they shall be,

I. The bills for printing the proceedings of this Association, and any documents, which they may think proper to publish.

II. The expenses of the delegates of this Association to the General Assembly of the Presbyterian church from the time of their leaving the state to their return to the state.

III. The expenses of the secretary in attending the meetings of this Association.

In regard to the mode of raising funds to defray the expenses, your committee recommend that the sum of seventy-five cents, for the present year, be requested from each member of the several associations represented in this body, to be paid at the next annual meeting of the Association to the secretary, subject to the order of the Association.

The committee chosen to consider the Report of the committee of the General Association in June last, respecting the intemperate use of spirituous liquors, recommended a recommitment of the report to the committee chosen the last year, with the request of this Association, that the committee should pursue the judicious course upon which they had entered.

The Rev. Enoch Hale was re-elected secretary, and a vote of thanks passed for his faithful services.

The following report of the committee appointed to devise a mode of preserving the facts contained in the

returns of the state of the churches was accepted:

That it is expedient to deposit the returns with the secretary, and that he be requested to arrange the facts contained in them, in the manner he may judge best suited to preserve them.

Voted, That the brethren, chosen substitutes in the delegations to the several bodies in our connexion, shall, at our next session, be considered as delegates to the respective bodies, if they shall not previously have taken their seats there through the failure of their principals.

A letter from the Rev. Thaddeus Osgood, containing a request that a committee be appointed by this body to examine his accounts of the expenditure of monies committed to his trust for the diffusion of religion in the new settlements of our country having been read,

Voted, To comply with his request, and that the Rev. Dr. Morse, and the Rev. Messrs. Abbot and Emerson be a committee to attend to this business.

Friday, June 26. Met agreeably to adjournment.

The committee for taking minutes of the narratives made their report, which was accepted; and the Rev. Dr. Morse, and the Rev. Messrs. Codman and Mead were appointed a committee to prepare it for publication, together with the other proceedings of the Association, at their present meeting.

This report is as follows:

The committee of the General Association of Massachusetts Proper, appointed to take minutes of the narratives of the state of religion given by the members of this body, ask leave to report:

That on a review of these narratives, there appear some very hopeful and comforting tokens of the increasing power and influence of religion within the bounds of this Association. The order and harmony which generally prevail in the churches; the good understanding and fellowship existing among the ministers of the several associations; the great increase of the missionary spirit; and the lively interest it excites among

all classes of people; the growing attention to the pious education of children and youth; and above all, the special effusions of the Spirit of grace upon several of the societies within our connexion, and their blessed effects perceived in the increase of the numbers, and in the reviving of Christian graces in the churches, are just causes of unfeigned gratitude to the great Head of the church, and we trust may be accounted by us hopeful tokens of blessings yet in store. The bonds of Christian union and fellowship have been strengthened among the ministers of the churches to their mutual comfort and encouragement. The zeal for the spread of the Gospel among the heathen, and for the supply of the destitute parts of our own country, has had a most happy influence on the state of religious feeling, and the practice of Christian duty; and in several instances has been remarkably owned and blessed of God, in the fulfilment of his word, *That the liberal soul shall be made fat, and that he that watereth shall be watered also himself.*

The revivals within the year past, though in few places great and powerful, have nevertheless given numerous and precious additions to the churches, and afforded quickening and encouragement to them who pray for the peace and prosperity of Zion. When we look into the western portion of our connexion, we gratefully notice the precious shower of Divine influences lately fallen on Williamstown, and the College in that place. Nearly one half of the students in that rising seminary, have hopefully become the friends of the Redeemer, and in a future day may become the heralds of his salvation, to perishing sinners. The work is still progressing. When the salt is cast into the fountain, the streams will be pure and salutary. Of the inhabitants of the town about forty have been visibly added to the Lord. In Pittsfield, and several other towns, religious appearances are pleasant. In the more central parts of this connexion, we gratefully recognize the presence of our divine Immanuel walking in the midst of his golden candlesticks. Several churches have been enlarged

and beautified with the salvation of God. In the town of Westfield about *fifty* persons have made a hopeful profession. In the town of Worcester several conversions have been hopefully wrought, and, at the present moment, appearances are encouraging. May the scattering drops be succeeded by copious showers, which shall satisfy the thirsty hill of Zion.

We are happy to learn, that in the County of Worcester a religious Charitable Society has lately been formed, which embraces objects of very great importance, and which promises to produce extensive effects in aid of the interests of Christianity.

For the encouragement of prayer it deserves to be remarked, that in the town of Royalston the church agreed to consecrate Saturday evening, each one in his own house, to pray for a revival of religion in that place, and for the ministers of Christ generally. "Praying breath has not been spent in vain." This event is an evident verification of our Savior's words, *if two or three shall agree together on earth as touching any thing, it shall be given to them of my Father who is in heaven.*

In the south eastern parts of this Commonwealth, we are informed of an extensive revival in the towns of Randolph, Easton, Abington, Weymouth, Braintree, and Bridgewater; and that an unusual number of hopeful converts have been added to the second church in Dorchester.

In the more northern parts of this connexion, we have no special revivals to notice; yet in travelling over this ground if we are not regaled with blossoms, we may fill our arms with the richest fruits from trees of righteousness which the Lord hath heretofore planted. Among these fruits we admire great unity of sentiment, and an unparalleled combination of efforts to send the heralds of the cross to the distant regions of the earth. We have already seen the star in the East, and confidently hope that this star forbodes the speedy rising of the Sun of Righteousness on these dark and benighted regions. In that quarter of the globe where the King of Zion commenced his scene of humiliation, he now seems about to return in majesty and glory. In some of our more

compact and opulent towns, we notice with high satisfaction female Societies emulating the pious example of an ancient female disciple in making coats and garments for the poor. We notice with pleasure the establishment of a Sunday School, in the town of Beverly, in which poor neglected children are taught to fear the name of the Lord and sanctify his day. Similar establishments are also contemplated in other towns.

In other sections of the church in this country we hear with gratitude and joy of many things favorable to the hope of Zion. In the Presbyterian churches extending through all the states south of New England, the order of the Gospel and the blessings of the Spirit of grace, comfort and cheer the hearts of the people of God. In the state of Connecticut, the steady enjoyment of Gospel order in the church, and frequent refreshings from the presence of the Lord, maintain and gradually advance the interests of the blessed Redeemer. In New-Hampshire the scenes presented are more various. In the middle and western parts of the state there have been precious and interesting revivals. But in some of the northern and eastern parts there is a great deficiency of the ministration of the word of life, and a deplorable prostration of Gospel order.

We notice here with gratitude the prevalence of a missionary spirit, and the establishment of a Bible Society.

Many churches in Vermont are reaping the peaceful and happy fruits of the late revivals in that state; and several places are now refreshed with showers of divine grace. The late revival in Middlebury College may be justly regarded as a happy omen to the church of God.

The prevalence of vice and immorality, especially the profanation of the Sabbath, and the abuse of spirituous liquors are indeed alarming, and cause a great diminution of the satisfaction we should otherwise feel in viewing the moral and religious state of our country. But when we hear the united voice of the religious public raised against these prevailing vices, and see the happy coincidence of Christian resolution and exertion to check these

pernicious influences, we thank God, and take courage. On the whole review the Association feels a confidence, that the great Head of the Church hath not forsaken us, but is still building up our Zion. We, therefore, say to our churches, *Be ye steadfast and immovable, alway abounding in the work of the Lord, for as much as ye know, that your labor shall not be in vain in the Lord.*

A committee was appointed to consider a proposal of Mr. Schermerhorn "to present to the amount of \$200 in copies of Owen's Exposition on the Hebrews to any association connected with this body, who will form themselves into a society for the purpose of aiding pious and indigent young men of promising talents in obtaining an education for the Gospel ministry," and reported, that this generous offer be accepted, and that the subject at large be referred to a committee of this body to report at the next session of the General Association: which report was accepted, and the Rev. Drs. Austin and Morse, and the Rev. Mr. Codman were appointed a committee for the above mentioned purpose.

The secretary presented an account for printing, which was allowed by the Association; and a committee was appointed to confer with the secretary and adjust the accounts and expenses, who reported, that all accounts are balanced except ten dollars and fifty-five cents due to the secretary for past expenses.

Voted, That the thanks of this Association be given to the Moderator, the Secretary, and the Scribes for their services during the present session.

Voted, That the thanks of this Association be presented to the Rev. Mr. Knapp, and the people of his charge, for their kind attention and hospitality to the members of this Association, during their session.

Voted, That the next meeting of this Association be on the fourth Tuesday of June next, at 5 o'clock, P.M. in Conway, at the house of the Rev. John Emerson.

Voted, That the Salem Association be requested to appoint a preacher for the next meeting.

After uniting in a song of Zion, and in an address to the throne of grace by the Rev. Dr. Burton,

The meeting was dissolved.

SAMUEL AUSTIN, *Moderator.*

Attest, PAYSON WILLISTON, *Scribe.*

SAML. MEAD, *Assistant Scribe.*

N. B. The Report of the Committee on the abuse of Spirituous Liquors, and the Report of the Board of Commissioners for Foreign Missions, will be published hereafter.

EXTRACTS FROM THE REV. THADDEUS OSGOOD'S JOURNAL.

To the Editor of the Panoplist.

SIR,

In fulfilment of my promise in the last year's extract from my Journal, I send you the following statement, respecting my missionary labors from the 18th of July, 1811, to the 18th of July, 1812. The account of my receipts and expenditures for the year past has been audited by a committee chosen by the General Association of Massachusetts. The names and doings of the committee may be seen near the close of this extract. By giving this a place in your useful publication you will probably gratify some of your readers, and much oblige your humble servant,

THADDEUS OSGOOD.

I SET out from Boston on the 18th of July, 1811. I passed through New Hampshire into Vermont, and there began to distribute the books and tracts which I had procured to be forwarded by land from Boston to Burlington.

While in Vermont, I had a commission given me by the secretary of the Missionary Society of that state, to labor a few weeks in the western parts of Vermont, and northern part of New York. Accordingly, I spent some time in Williston, St. Albans, Swanton and Sheldon in Vermont, and then crossed over the lake, and spent a few weeks in Plattsburgh and the vicinity, in New York, visiting schools and distributing books, and tracts wherever I travelled. I also assisted in setting up a number of

small libraries in New York and Vermont, and left books in the hands of agents in several places to be appropriated to the same object on proper application being made.

I then went into Canada, taking part of my books with me. With such books as were suitable for libraries I aided in establishing them, in places where they appeared to be most needed. Small tracts and Bibles I distributed gratuitously.

After tarrying a short time in Montreal, and the vicinity, I went to Quebec, and explained my charitable design to the Bishop of Quebec and a number of the leading characters of that place. From them I obtained some pecuniary aid towards printing tracts, and reprinting useful books for the destitute.

After spending two weeks in Quebec, I returned to Montreal, and made a short stay to furnish myself with a good assortment of tracts, and make provision for republishing a number of useful books. I set out again upon my journey passing up the river St. Lawrence sometimes on one side, and sometimes on the other, till I arrived at Kingston. There I staid some days finding the people entirely destitute of religious instruction; having recently experienced the loss of their very worthy pastor Dr. Stuart. I then proceeded north of lake Ontario through York and Niagara, two principal towns in the Upper Province. I spent some time in the vicinity of Niagara, carrying from house to house proposals for the establishment of libraries, and moral schools, in a large number of towns and settlements. I then crossed over to Buffaloe, and spent two Sabbaths in that place. Had my engagements permitted I should with great pleasure have spent more time there.

In that place there appeared more attention to religious instruction, and to divine things in general, than I witnessed any where else in the new settlements. By the request of a number, who had professed religion previous to their removal thither, I organized a church consisting of ten members; to which were added, after a suitable examination, fifteen others, who gave hopeful evidence of

their being duly qualified for admission to a church. On the following Sabbath we celebrated the holy supper for the first time in that town; on which occasion there were thirty who partook; five of whom were occasional communicants. A female Praying Society is established in that town consisting of nineteen members. They meet weekly for prayer and almsgiving. There were last winter five schools taught in the town, all of which I visited, and was happy to find them, in general, well regulated. Two of the instructors offered prayers in their schools morning and evening. A number of young people in the place appeared to be anxious to know *what they should do to be saved.*

From Buffaloe I proceeded a south-westerly course into the state of Ohio; and went as far as Cleaveland, a very flourishing and handsome town, situated at the mouth of the Cayahoga river. I spent one Sabbath there with great satisfaction, and I hope to some good effect; for the people appeared very attentive, and anxious that I might visit them again.

I then turned southwardly and crossed the New Connecticut, preaching from town to town, till I came to the Ohio river, at Beavertown. I then proceeded up the river to Pittsburgh, where I tarried several days, to procure some printing to be done. I then passed through Canonsburgh, Washington, Brownville, and Uniontown, and crossed over the mountains to Cumberland, pursuing my journey without any long stay, through Hagarstown, Williamsport, Frederickstown, and Georgetown, to the city of Washington. Here I tarried a few days, applying, both in a public and private manner, for some assistance towards carrying on my charitable design, but with no success, excepting from a few individuals.

I pursued my journey through Alexandria, Dumfries, Fredericks-

burgh, Richmond, and Williamsburgh to Hampton, crossing from Hampton to Norfolk, where I staid a number of days, preaching, visiting schools, and collecting donations. I then returned by way of Petersburg to Richmond, where I called upon his Excellency the Governor of Virginia, who treated me with great kindness, gave me his name, and contributed liberally towards my object. His name was of great use to me in obtaining contributions in the place. From Richmond I proceeded northward through the district of Columbia to Baltimore, where I tarried two Sabbaths. In this place I obtained considerable assistance, both in books and money, towards aiding the destitute. Also in Philadelphia, Trenton, New Brunswick, Newark, New York, and almost every populous town from Philadelphia to Boston, individuals afforded me some help. It was thought proper to invite the children, in populous places, to contribute their mite, in small books and little pieces of money. This method has been attempted, and the children in most of the populous towns from Norfolk to Boston, have been addressed on the subject, in consequence of which handsome donations, in books and money have been received. This method of collecting charity may do good to the children from whom the favor is received, as well as to those to whom it is sent: for it is of great importance to promote a charitable disposition in children at an early age.

The whole account of my donations and expenditures for the year past will be seen by the following statement of the auditing committee:

The subscribers, a committee of the General Association of Massachusetts for the purpose of auditing the accounts of the Rev. T. Osgood, as a missionary, and giving him advice with respect to his future operations, having attended that service, find, that Mr. O. has collected during the past year,

In Canada, in cash,	\$250,00 }	\$750,00
In the United States in cash	520,00 }	
In Canada, in books,	77,00 }	1215,83
In the U. S. in books,	1138,83 }	

\$1965,83

They also find, that he has paid in cash for printing, binding, and transporting books and tracts, \$725,50
 And for his necessary private expenses, in clothing, travelling, &c. 289,50

Total, 1015,00
 750,00

By which it appears that he has expended the sum of \$265,00 in cash more than he has received from the public \$265,00

He has distributed tracts and books to the amount of 1679,00
 He has received from the public do. do. 1215,83

\$463,17

This excess is accounted for, in part, by his having distributed in this year some books and tracts, which were collected in the former year; and in part by the expenditure of private property.

From the best view we have been able to take of the manner, in which Mr. O. has appropriated the public charity committed to his hands, we believe him to have been faithful, indefatigable, and successful; and that good, in a very extensive field, and where it is exceedingly needed has been effected. And we cannot but hope, while he, from a deep conviction of its utility, is devoting to this interesting object the prime of his life, not only without temporal reward, but even to the sacrifice of private property, that a liberal and Christian public will continue to him their confidence and the means of accomplishing his benevolent design. The committee are satisfied in regard to his judgment and fidelity; and, in a plan entirely novel, for the benefit of the frontier of our extensive country and the British colonies, we esteem him competent by his experience to decide the best mode of his future operations.

July 11, 1812.

JEDIDIAH MORSE, } Committee.*
 ABIEL ABBOT. }

*Rev. JOSEPH EMERSON was also of this committee, but being absent on a journey, his name is not added to the above report.

In addition to the donations as above stated, it may be proper to mention that I procured to be subscribed upwards of \$500 towards republishing a number of useful books in Canada, to be paid when the books are delivered. This will indirectly promote the same object; for all the profits arising from the publications will be applied to charitable purposes, and the books circulated in this way will be as useful as though they were distributed *gratis*.

From the best view, which I have been enabled to take of the missionary field through which I have been travelling, I have good reason to believe, that my humble attempts to assist my fellow men have been crowned with success. And I have greater cause of gratitude and thankfulness for the assistance obtained and the hospitality and friendship manifested towards me, during the last year, than in any former year. I have enjoyed the peculiar satisfaction, on my last journey, of reaping some of the fruits of my former labors. It is not a golden harvest of which I have been reaping, but it is what I consider more precious: And I wish the kind donors of the charities which I have scattered may partake with me. But this they cannot do perfectly, unless they were to travel on the frontiers, and in the new settlements, and to hear the little children repeat the hymns and portions of Scripture, which they enabled me to distribute.

among the families of the destitute.

It may be gratifying to some to see a brief summary of my labors for the year past. From the time of my leaving Boston till my return was between eleven and twelve months; during which period I travelled upwards of 3000 miles, delivered 232 discourses, visited 54 schools, and procured subscriptions towards 48 libraries. I organized one church, and baptised 28 subjects, 9 of whom are adults. I administered the ordinance of the Lord's supper twice, and admitted to the fellowship of different churches 26 persons. I also attended several funerals, and visited a great number of families, some of which I found laboring under diseases both of body and mind.

I have collected for charitable purposes, as appears from the statement of the committee who have inspected my accounts, about two thousand dollars, in books and money, which I have distributed and am distributing to the best of my judgment.

I close my journal by rendering sincere thanks to all who have been pleased to lend their aid, towards promoting the object in which I am engaged; hoping they may not become weary in well doing. *For in due season they shall reap if they faint not.* And seeing an extensive field already white unto harvest, I do sincerely pray the Lord of the harvest, that he would provide more ample means, and send forth more faithful laborers to gather in his precious fruits.

RELIGIOUS CHARITABLE SOCIETY IN THE COUNTY OF WORCESTER, (MASS.)

On the 20th of May last, a respectable number of gentlemen from various towns in Worcester County met at the second parish in Sutton, for the purpose of forming themselves into a Society for the accomplishment of several charitable objects of a religious nature. They adopted the following Constitution, and chose a committee to publish a suitable address. The Address, and a Constitution for Branch Societies, succeed in their order.

CONSTITUTION AND ADDRESS OF THE RELIGIOUS CHARITABLE SOCIETY IN THE COUNTY OF WORCESTER, (MASS.)

As preparatory to the introduction of the millennial glory of the Church of Christ, when the earth shall be filled with the knowledge of God, the minds of Christian people both in Europe and America, have recently been remarkably excited to the great and good object of evangelizing the world. Thousands and thousands of the friends of the Redeemer are now devoting their talents, and contributing generously of their substance, to forward the glorious cause, and with very desirable success. But the work is great, and calls for the united exertions of all the pious and benevolent throughout the Christian commonwealth. Numerous institutions have already been formed to aid in edifying and extending the kingdom of Christ in the earth, and multiplying the triumphs of grace among mankind. Nevertheless it is conceived, that all the requisite means, which exist within the reach of Christian people, and which the necessities of the case demand, are not yet put in operation; and that much still remains to be done, both at home and abroad, to effect the reformation and salvation of mankind upon the plan of the Gospel. Therefore, without interfering with the objects and pursuits of any known existing society, we the subscribers, desirous of contributing our mite to the treasures of the Lord, and acting in aid of the important and glorious cause of Christian knowledge and virtue, hereby associate for this purpose, and, for our future government and regulation, give our assent to the following

CONSTITUTION.

I. This society shall be known and distinguished by the name of THE RELIGIOUS CHARITABLE SOCIETY IN THE COUNTY OF WORCESTER—Massachusetts.

II. The combined objects of this society shall be the following, viz.

1st, To aid indigent young men of piety and talents, in the acquisition of a suitable education, with a view to the Christian ministry: 2d, To afford pecuniary aid to the American Board of Commissioners for Foreign missions: 3d, To assist feeble churches and societies in maintaining among them the preaching and institutions of the Gospel.

III. Every person, male or female, who shall subscribe to this constitution, and engage to pay to the treasurer of this society a certain sum annually, which shall not be less than one dollar, shall be a member of this society: and any person paying thirty dollars or more, at any one time, shall be a member for life. No person, however, but males of twenty-one years old shall be eligible to any office in the society, or enjoy the privilege of voting in any of its transactions. And every member shall have a right to withdraw his or her name from the society, by giving one year's notice, and paying all arrearages, or to enlarge or diminish his or her subscription at pleasure, provided it be not reduced to less than one dollar annually.

IV. Every member of the society shall enjoy the privilege of subscribing or giving to the aid of any one or more of the combined objects, mentioned in the second article of this Constitution, as inclination or a sense of duty shall dictate. And every subscription or donation shall be faithfully and sacredly applied to the particular object or objects designated by the subscriber or donor: and all monies, not thus particularly appropriated, shall be considered as left to the discretionary disposal of the Board of Directors hereafter named.

V. The society shall be composed of branches formed in any town or parish of the county, and each branch shall choose its own officers, adopt its own rules, and enjoy the privilege of sending one delegate, for every five male members above twenty-one years of age, to the general meeting of the society, which delegation, together with the several officers, shall transact the business of the society at any such meeting.

VI. The Treasurer, Collector, or

Receiver of each Branch shall transmit to the general Treasurer of this Society the annual subscription of the members of the branch, together with their names, and also all the monies, or other property he may receive by donation or otherwise, for the use of the society, at or before the general meeting of the society hereafter mentioned.

VII. The society, by a delegation from the several branches, together with its several officers, shall hold an annual meeting, at some convenient place previously appointed by the society, on the third Wednesday of September, at 10 o'clock, A. M. on which day a public discourse shall be delivered, the several officers of the society chosen by ballot, to serve for one year, and until others be chosen in their room, and the general and necessary business of the society transacted.

VIII. The officers of the society shall be a President, Vice President, Secretary, Treasurer, Auditor, and a Board of Directors consisting of nine members, four of whom at least shall be ministers of the Gospel; to which Board, the President, Secretary and Treasurer shall belong by virtue of their office; and any five of said Board shall constitute a quorum for doing business.

The duty of the President, and, in his absence, of the Vice President, shall be to preside at all meetings of the society, and to call special meetings of the society, if necessary, at the request of the Board of Directors.

The duty of the Secretary shall be to keep a fair record of all the transactions of the society, and of the Board of Directors—Of the Treasurer to receive, and safely keep all the monies and other property of the society, and dispose of the same as hereafter ordered—And of the Auditor to examine and report the state of the treasury at the annual meeting.

The duty of the Board of Directors shall be to take charge of, and manage, all the prudential concerns of the society, to determine the proper objects of the society's charity, and to what amount, to direct the studies of those who are looking forward to

the ministry, and may apply for aid, to take bonds of those whom they may assist, to refund the appropriations made to them, should they afterwards prove immoral, forsake the ministry, or abandon the faith of the primitive churches of New England, of which said Board shall be the proper judges, and, in general, to manage all the public concerns of the society faithfully, and according to the best of their wisdom, prudence and discretion: and no monies shall be drawn from the treasury but by their order, signed by the President, or be applied to any object but under their direction.

IX. Whatever monies may be given for the use of foreign missions shall be paid over to the treasurer of that Board within thirty days after the annual meeting of this society, and whatever may be given for the assistance of feeble churches and societies, shall be appropriated within ninety days after said meeting.

X. This society shall ever hold itself in readiness to correspond or act in concert with other societies of a similar nature, or to become a branch of any more general society, which may hereafter be formed in New England, having the same general objects in view, and designing to advance strict evangelical doctrine and experimental religion.

XI. This constitution shall be subject to any amendments or alterations by the concurrence of two thirds of the members present at any annual meeting; provided such amendments or alterations be proposed to the society in writing at the preceding annual meeting.

ADDRESS TO THE CHRISTIAN PUBLIC.

Christian Brethren,

THE period has arrived when extraordinary exertions are to be made, and a more diffusive and liberal Charity is to be practised in behalf of the Zion which our Savior, Jesus Christ, hath bought with his blood. Christians must lose sight of the decorations of life, and abstain from every measure and species of luxury, that

they may lay up in store as much as they can possibly gather, to minister, as the various calls of Providence may be, to the spread of the knowledge of the Redeemer's name through the earth. They must spurn with abhorrence every suggestion of a narrow, sparing selfishness. They must come forth to the help of the Lord against the mighty, with all the talents they possess, with all the influence they have over the minds of others, and with their silver and gold. They must say to the young apostles, whom the Lord of the harvest is sending forth to the remote and unsubdued part of his inheritance, Go, ye messengers of salvation, ye heralds of the Gospel of the blessed God, and preach the glad tidings of salvation to those who sit in the region and shadow of death, to the wretched, blinded, self-immolating victims of an idolatrous superstition; go to extend the boundaries, and to spread the triumphs of the kingdom of Jesus; go, supported by our benefactions, and consoled with the reflection that our brotherly love and best wishes attend you.

The excitement to benevolent effort, which has, within a few years, gone through the Christian world, is extraordinary, but far from us be the thought that it has risen to its acme. Christians are but beginning to awake. They bestow but a wavering and diffident attention upon the fulfilment of prophecy. They see but very indistinctly the ensign which is lifted up upon the mountains, and hear, as an uncertain sound, that trumpet which announces the approach of the Gospel-Jubilee. Their pious sensibilities do some honor to the cause they have espoused; but their hearts are, as yet, compared with what they should be, as hard as a rock. They must be all feeling. They must be absorbed in the one genuine principle of love. They must act according to the letter of the apostolic resolution, "I determined not to know any thing among you save Jesus Christ, and him crucified." Their liberalities have been greater than have heretofore been witnessed. But they must be increased, till all the property we can

spare from necessary uses, be brought into action to subserve the purpose of redeeming grace.

The Society which now offers itself to your attention, is a fruit of that general excitement which has given rise to so many societies of a kindred nature in Europe and in America. Like them, it is wholly charitable, and religiously so. It has the same grand design in view, and means to move in most friendly agreement with them. The three particular objects which it embraces terminate in this design, and are thought to be, each of them, highly important. One of them is to give aid to pious young men, in indigent circumstances, whose minds have an inclination to the Gospel ministry, and who are possessed of promising talents, that they may be introduced to it in a proper manner, that is, by an indispensable preparatory education. The grace of God is offering to us a number of such young men, and many more will be formed and presented by the renewing power of the Holy Spirit. Many of them will be wanted in the vast field of missionary labor: many of them as Pastors in the new Churches which the hand of the Redeemer is planting, and will continue to plant, in the new settlements of our country. These Churches must be furnished with Pastors after God's own heart, who shall feed them with knowledge and understanding. Many of them will be wanted to stand in the places of those Pastors whom death has removed from the Church militant to the Church triumphant, and of those who, in succession, will follow them. Brethren, we have but to mention this object to excite your good dispositions towards the society.

Another object is to furnish a permanent auxiliary contribution to support the India mission, which is in the care of the American Board of Commissioners for Foreign Missions, by whom the Christian public has been recently addressed. To the copious elucidations and correct statements of this Address you are referred, for a knowledge of the ground they propose to occupy, and for just views of the magnitude of the good

they aim to effect. This mission will undoubtedly be enlarged. It will be expensive. And its support must be secured from permanent sources. The other object of this society is to afford pecuniary aid to Churches, who may have waxen small in number, and feeble in regard to the means of supporting a Pastor. In consequence of the spread of infidelity and heresy, and an odious indifferency to the institutions of religion, narrowing the hearts of men, and making them unwilling to do any thing for its support, many such Churches exist. And their number will probably be increased. The members of these Churches, with the serious part of the Congregations attached to them, would do as much as their temporal circumstances would be thought, by candid persons, to admit. But they cannot do so much as to afford a comfortable support to a pastor, and defray the contingent expenses indispensable to the maintenance of public worship. Could this support be partly furnished from a charitable fund, a light, diffusing a gladdening lustre, might stand in their candlestick, and the appointed means for the salvation of men be in operation, which would otherways be withdrawn. Pitiably indeed is the condition of those members of the spiritual family, who are deprived of the blessings of a kind and faithful Pastor, of public worship, and of the ordinances which our Lord has provided to strengthen the faith and increase the comfort of his people. They are as sheep scattered upon barren and desolate mountains, which no man careth for. And while we extend a benevolent concern to the heathen of distant countries, we should by no means lose sight of the perishing and needy condition of the multitude of unbelievers, with whom we are connected in civil society, and by neighborly intercourse.

Christian brethren, we must presume that your hearts are alive to the great interest to advance which angels are ministering spirits, and the Son of God humbled himself to the tears of the garden, and the anguish of the cross. We invite your attention to this Society. We ask you to take

into consideration its character and design. And we will not suppose that you can be slow to join with us, or fail of liberally contributing, according as God hath prospered you, to the objects we have in view.

In behalf of the Society,
 SAMUEL AUSTIN, } *Committee.*
 JOSEPH GOFFE, }
 Worcester, June 16, 1812.

CONSTITUTION FOR A BRANCH OF
 THE RELIGIOUS CHARITABLE SOCIETY IN THE COUNTY OF WORCESTER.

WE the subscribers, deeply impressed with the importance of the objects contemplated by the Religious Charitable Society in the County of Worcester, and desirous to act as efficiently as possible in aid to it, do associate for that purpose, and consent to the following Constitution.

ART. 1. This Association shall be known by the name and style of the Branch of the Religious Charitable Society in the County of Worcester.

ART. 2. The branch shall hold a meeting annually on the last Wednesday of August at 2 o'clock in the afternoon, and five shall constitute a quorum for transacting business.

ART. 3. Each member of the branch, if he has not subscribed, shall subscribe to the Constitution of the society, and shall pay to the treasurer of the branch, annually, the amount of his or her subscription, at, or before, the annual meeting of the branch.

ART. 4. The officers of the branch shall be a President, Vice President, Secretary, Treasurer, and Auditor, who shall be chosen by ballot at each annual meeting of the branch. It shall be the duty of the President,

and in his absence of the Vice President, to regulate the meetings of the branch; and of the Secretary to record all the transactions of the branch, to give the delegates, who shall be appointed to attend the meetings of the society, written certificates of their appointment, and to give proper notification of the time and place of the annual meeting of the branch, at least one week previous to the time of meeting; of the Treasurer to collect, and carefully keep, all the sums subscribed by the members of the branch, and to transmit them, with all the donations he may receive, together with the names of the subscribers and donors, to the Treasurer of the society, at, or before, its annual meeting; of the Auditor to examine the Treasurer's accounts, and make report to the branch, and also to the Treasurer of the society.

ART. 5. The branch shall send one delegate to the annual meeting of the society for every five such members as are allowed by the Constitution to vote.

ART. 6. This constitution shall be liable to alteration and amendment by the consent of two thirds of the members present at any annual meeting.

Here follows a form of subscription, by which each member engages to pay a certain sum annually. There are four columns, in either or all of which the subscriber places his subscription; viz. for the Education of Ministers, the support of Foreign Missions, the aid of Feeble Churches, and to the discretion of the Board of Directors.

The following gentlemen were chosen officers, to hold their offices till the first annual meeting, viz.

The Rev. JOHN CRANE, D.D. *President.*
 Rev. SAMUEL AUSTIN, D.D. *Vice President.*
 Rev. BENJAMIN WOOD, *Secretary.*
 Rev. JOSEPH GOFFE, *Treasurer.*
 Dea. SOLOMON NELSON, *Auditor.*
Directors.
 Rev. JOHN CRANE, D.D. }
 Rev. BENJAMIN WOOD, } *ex officio.*
 Rev. JOSEPH GOFFE, }
 Rev. SAMUEL AUSTIN, D.D. }

The Rev. EDWARDS WHIPPLE,
Rev. DANIEL HOLMAN,
Elder OLIVER BOND,
Dea. JONATHAN LELAND,
Mr. DANIEL FISK, jun.

The next meeting of the Society, which is the first annual meeting, and which is to consist of the officers of the Society, and delegates from the Branches, will be held at Sutton south parish, at the time specified in the Constitution. Branches are forming in various parts of the country; and the prospects are encouraging.

We congratulate the County of Worcester, and our country generally, on the formation of this Society, resting on so broad a basis, and exhibiting so enlarged a spirit of liberality and Christian beneficence.

FOREIGN MISSIONS.

Extract of a letter from a person in England to his correspondent in Philadelphia.

"THE effort, which is making in the New England States, to establish Auxiliary Societies in aid of the Missionary fund is no doubt most judicious; and, should it be the means of rousing public attention to the object, in the manner that the establishment of Auxiliary Bible Societies has done in this country to that object, it will prove a most efficient measure. Of this you will be convinced, when it is stated, that at the annual meeting [of the British and Foreign Bible Society] held last May, [1811] the sum reported that year from the Auxiliary Societies was £6,070. and the present year it will amount to no less than £24,800."

This is upwards of 110,000 dollars, independent of the permanent funds, and the large annual contributions made directly to the Parent Society.

LETTERS FROM INDIA.

WE have been favored with several letters from Missionaries in India to their friends in Philadelphia, from which we shall publish the most interesting and important parts. Dr. Carey writes to the Rev. Dr. Staughton the same statement, with respect

to the translations, which appeared, in a letter to another friend, published in the last number of the Panoplist. Several paragraphs on other subjects we quote.

"The state of religion in this country, [Bengal] though still disproportionately below what is the case in England and America, is yet so much beyond what it was when I first arrived in this country, that a comparison can scarcely be drawn. Then a true Christian was almost unknown, now, besides the churches which have through mercy been collected, we frequently hear of individuals in situations where they would not have been expected. The leaven is diffusing itself through the mass, and will, I trust, continue to do so till the whole is leavened.

"Among the events favorable to the diffusion of the Gospel, I consider the Auxiliary Bible Society, first begun in Calcutta the beginning of the present year, as one of the chief. This has had the effect of calling upon the great, and inducing them to declare themselves for or against the Bible. A great number of the first gentlemen in the settlement have joined the Society, and its funds already amount to near 60,000 rupees [about 33,000 dollars.] Its undertakings are proportioned to its funds; for it is now about to print at the mission-press a large edition of the Tamul Bible, a large edition of the Cingalese New Testament, and a large edition of the Malayalam New Testament. The Christians on the coast from Madras to Cape Comorin are in great need of Bibles. The Tamul is for them. There are 380,000 professing, or nominal, Christians in the island of Ceylon; and not more than thirty copies of the New Testament for them all. The Cingalese are for them. The Gospels, and, I think, the other parts of the New Testament, have been lately translated into the Malayalam language by, or under the superintendence of, the bishop of the Syrian churches, on the west coast of the Peninsula. The Malayalam version is for them. I doubt not but

other objects equally great will be undertaken when these are accomplished.

"A second thing which will probably contribute much to the further extension of the knowledge of the Gospel, is the introduction of Lancaster's plan of education into this country. We have a free school for the education of the children of the poor in Calcutta, in which we have now more than three hundred, all of whom are instructed by two persons, viz. a teacher for the boys who are about two hundred, and a female instructor for the girls, now near one hundred. We hope this plan may be eventually extended through the whole country. In these schools the knowledge of the Scriptures is taught, and thousands will, I trust, be eventually brought to an acquaintance with the holy oracles.

"The work of translating the word of God into the Oriental languages is gaining ground, and translation and sacred criticism will, I trust, be attended to in a manner surpassing what we see in Europe. Several persons of ability have already set their hands to the work of translation; some of them to produce different versions in some of the languages in which we have engaged, and some in others. Thus Mr. Martyn, a pious clergyman of the church of England, has made another version into the Hindoostanee language. This, however, is widely different from ours, being in the Hyper-Arabico dialect only read by Mussulmans of learning, while ours, leaning to the Sangskrit, will be read by the body of the people. Nathanael Sabat has made a version into Persian, and another into the Arabic language, of which, being an Arabian, he is complete master. Another version of the New Testament has been made by Mr. Sebastiani, an Italian priest of the Romish church, and a man of great learning. We relinquished the Persian when Sabat's was begun. The Cingalese Old Testament is, I hear, in a course of translation on the island of Ceylon; and I hope the Syrian bishop will go on with the Malayalam. A gentleman, lately of Calcutta, has employed men, who have made rough draughts of translations of a single

Gospel into five languages not yet touched by any one else. And our late brother Desgranges, who died at Vizagapatam, left versions of the three first Gospels in the Telinga language, in addition to our version in that language.

"I hope you will continue your communications, when the jealousy of nations permits an intercourse."

This letter is dated at Calcutta, Oct. 9th, 1811.

A letter from Dr. Marshman to Dr. Staughton, dated January 18th, 1812, (the last from India,) contains the following intelligence:

"The Mission is, on the whole, prosperous. Nearly a hundred have been added this year [i. e. the year 1811, we presume] to our different churches; and two or three brethren, natives of India, discover a love to the work of calling sinners. It is thus that we expect the word will spread through India. The elders, &c. whom Paul and others ordained in every city were native converts.

"We hope to send a mission to Java, in a month or two. Brother Chamberlain is fixed at Agra with brother Peacock, (baptised in Calcutta) and they are going on hopefully in the heart of Hindoostan. A friend in the Mahratta country is gradually spreading the Scriptures and the savor of the Redeemer's name. We have a day-school in Calcutta on Lancaster's plan for catholic Hindoos and Mussulmans, which contains 315 children. They are instructed in the Scriptures by brother Leonard, one of our deacons. In a word, let us have your prayers. It is the influence from on high that we need, and without this we are nothing."

A letter from another of the Missionaries at Serampore, to Robert Ralston, Esq. dated Jan. 15th, 1812, states, that they have in the press, and are casting types for, fourteen translations of the Scriptures in the different languages, five of which are under the patronage either of the British and Foreign Bible Society, or of the Calcutta Auxiliary Bible Society. The following sentences we quote:

"We have been blessed with a great

portion of health, and our translation-work is enlarging, and I hope is in a truly desirable state. We have added about 70 members to the church at Calcutta during 1811, and the new year began with the baptism of brother Carey's youngest son.

"I am sorry to inform you, that brother Mardon has lost his partner in life. She died at our house a few days ago. Brother Robinson is again married, and expects to go to Java to begin a mission there."

The letter from which these extracts are taken is so much worn, that the writer's name does not appear.

Mr. Ward writes to Dr. Staughton from Serampore, Jan. 2, 1812, as follows:

"I have the pleasure of sending you a box containing a copy of almost all our publications. I am quite grieved, that I cannot write you a long letter; but I am so oppressed with a multiplicity of affairs, that I know not what to do. These books and circular letters must supply my deficiencies. All my brethren unite in love."

Mr. Gordon, one of the Missionaries of the London Society, writes to Dr. Staughton from Vizagapatam, Oct. 10th, 1811, that his family had experienced many trials; that the climate of Vizagapatam did not agree with himself, Mrs. Gordon, or their children; but that he derived consolation from the prospect of eternal rest. He adds:

"Just let me say that the *lumen purpureum juventæ** has taken flight no more to return, and has left a *lurida frontis nubecula*† which will attend me to the tomb, with which I have been of late much conversant. Yet all the days of my time will I wait till my change come. I do most earnestly desire to live a little longer, that I may see a new edition of the Gospels printed in *Teloogoo*; [commonly written *Telinga*;] for you must know, that our invaluable colleague, the beloved Desgranges, completed the three first but a few days before he was cal-

led away. These are now printing in Bengal under the superintendence of our brother Anunderayer. And I have begun John, at which I am laboring hard, and do hope to see it finished, and with the three above printed, before I go hence and am no more seen.

"I design, if I can set it complete, to send you, (and I think it will be a curiosity,) the three Gospels on a native book, the leaves written "with an iron pen." The character is beautiful; and I think the language is rich, and in many instances elegant.

"The portion of health granted me for the past 12 months, though attended by many pains, and much distress, has enabled me to make that progress in the language, which is beyond any calculation of mine, and I ask my brother to thank God on my behalf."

Letters have been received from Mr. Lee dated Vizagapatam, Nov. 19th, 1811. The principal intelligence which they contain is embodied in the *Account of Missionaries in the East*, contained in our present number.

Several of the Missionaries express fears, that, if the English Missionaries should arrive in too large numbers at a time, the Government of Bengal might send them back to England. These fears have been manifested in many letters from India of which we have heard, and have occasioned some anxiety to the friends of the American Missionaries. We are rather inclined to hope, and believe, that no serious evil will be experienced from this source. From what has lately taken place in Calcutta in the formation of an Auxiliary Bible Society with large funds, and from the patronage which is afforded to the Missionaries at Serampore, we may safely conclude that the Government of India will not take a decided stand against missions. When it is considered that our missionaries were favored with letters and documents from British consuls, and from bishop White of Philadelphia, it is not to be seriously apprehended that they will be prevented from landing at Calcutta, and residing at Serampore, till they can get a suitable passage to the place of their ultimate destination.

* The purple bloom of youth.

† A dismal paleness of countenance.

PECUNIARY ACCOUNTS OF THE MASSACHUSETTS MISSIONARY SOCIETY, FROM JUNE 26th, 1811, TO JUNE 25th, 1812.

THE following sums have been paid into the Treasury of the Society within this period.

1811.

Nov. 5. Cash paid into the Treasury by the Committee appointed to receive the unexpended balance of monies, in the hands of Mrs. Simpkins, Treasurer of the Cent Institution, at the annual meeting in May, 1811	\$777 56
11. Dividend on ten shares of the Massachusetts Fire and Marine Insurance Company	15 00
Dec. 20. Donation from a lady in Douglass, by the hands of Mr. Samuel T. Austin	3 00

1812.

Jan. 4. Donation from John Foster, by the hands of Dea. Simpkins	10 00
9. Contribution in the Rev. Mr. Fisk's Society in Wrentham, by the hands of Mr. David Fisher	50 00
21. Contribution in the Rev. Mr. Codman's Society in Dorchester	80 00
Contribution in the Rev. Dr. Parish's Society in Byfield	11 66
May 25. Donation of Miss S. S. by the hands of Mr. Artemas Woodward	1 00
26. Contribution in the Rev. Mr. Thomson's Society in Rehoboth	12 03
Contribution in the Rev. Mr. Storrs's Society in Braintree	34 75
Contribution of the Tabernacle Society in Salem	68 00
From females in the Tabernacle Society	83 00
Cent contributions from Miss Punchard and others in Salem	13 31
Donation from Mr. Thomas Wales, (besides his annual payment)	5 00
From females in the Rev. Dr. Hopkins's and the Rev. Mr. Emerson's Society, in Salem	40 00
Donation from a friend, by the hands of the Rev. Brown Emerson	2 00
Donation from a Cent Society in Wilmington by the hands of the Rev. Freegrace Reynolds	22 64
Contribution of the Rev. Mr. Reynolds's Society	10 48
From a female friend to missions by the hands of the Rev. Mr. Reynolds	2 00
Contribution in the Rev. Dr. Emmons's Society in Franklin	53 52
Contribution of the Rev. Dr. Austin's Society in Worcester, (of which \$20 were limited by the donor to be expended in Bibles and Testaments for distribution)	125 00
Contribution transmitted by Mrs. Lucretia Dennie of Leicester, received sometime since	20 00
Contribution transmitted by Mrs. Hannah Watson of Leicester	10 00
From a lady in the south parish of Weymouth, by the hands of the Rev. Mr. Norton	7 00
Avails of the Panoplist and Missionary Magazine, vol iii, by the hands of the Rev. Dr. Austin	103 00
Donation from a friend, by the hands of the Rev. Dr. Worcester	10 00
Donation from the Cent Society in Abington	37 00
Donation from Capt. John Pearson, (besides his annual payment)	18 00
Donation from Mr. Pearley Tenney, (besides his annual payment)	13 00
Collection at the Rev. Dr. Spring's church in Newburyport	34 73
Avails of the Panoplist and Magazine from Messrs. Thomas & Whipple, by the hands of the Rev. Dr. Spring	330 66
Dividend on ten shares of the Newburyport Bank declared Dec. 1811.	35 00
Contribution of Rev. Mr. Dickinson's Society in Holliston	22 20

Carried forward \$2060 54

	Brought forward	\$2060 54
	From an unknown friend, by the Rev. Mr. Dickinson	1 10
	From a friend to missions in Hingham, by the hands of the Rev. Mr. Richardson	2 00
27.	Contribution of the Rev. Mr. Walker's Society in Danvers	63 24
	From a friend to missions, by the hands of the Rev. David Jewett	6 00
	Contribution of the Rev. Peter Sanborn's Society in Reading	26 17
	Donations from the Cent Society in Reading, by the hands of the Rev. Mr. Sanborn	25 41
	From Elizabeth Pool of Fitchburg by the hands of the Rev. Mr. Sanborn	1 04
	From a lady in Milford	52
28.	From the Cent Society in Byfield, by the hands of the Rev. Dr. Parish	4 64
	Contribution of the Rev. Dr. Hopkins's and the Rev. Mr. Emerson's Society in Salem	44 48
	From a friend to missions, by the hands of the Rev. David Long	3 00
	Collection in the Old South Church, after the annual sermon, May 26	127 37
	Cash from Mrs. Simpkins, received by her as Treasurer of the Cent Institution between the annual meeting in 1811 and that in 1812	345 76
29.	Donation from Simon Leavitt	1 00
	From Messrs. Lincoln & Edmands, avails of the Massachusetts Missionary Magazine, principal	320 00
	interest	28 80
	Interest on a small note	80
June 4.	From a Cent Society in Hopkinton, by the hands of the Rev. Nathaniel Howe	4 17
5.	Contribution of the Rev. Mr. Barker's Society in Middleborough	15 60
20.	From a lady in Wrentham	1 30
	The annual payments of 91 members for one year	182 00
	The annual payments of 13 members for two years	52 00
	The annual payments of 2 members for three years	12 00
		<hr/>
		\$3,329 14

The following sums have been paid out of the Treasury within the same time.

1811.	
Nov. 11.	Paid for Bibles, Psalm Books, &c. for charitable distribution \$300 00
1812.	
March 1.	Paid to Mr. Jacob Burbank for missionary services 64 00
May 26.	To Mr. Samuel Harris for missionary services 30 00
	Loss by a counterfeit bill 1 00
27.	To Mr. Samuel Parker for missionary services 221 00
	To the Rev. Jotham Sewall for missionary services 459 00
28.	To Mr. Urbane Hitchcock for missionary services 136 00
	Paid towards the education of Eleazer Williams, for the purpose of being employed as a missionary among the Iroquois Indians 50 00
	To the widow of the late Rev. Daniel Emerson for his missionary services 45 00
	Paid to the Rev. John Lawton for missionary services 96 00
June 12.	To the order of the Rev. Joseph Badger for missionary services 25 69
	Various contingent expenses 19 27
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\$1,446 96	

The Board of Trustees voted \$400 to be expended in the purchase of books, and this vote has been carried into effect since June 25th.

Summary of receipts.

Balance of Cent Donations, received before the annual meeting in 1811	777 56
Cent donations received since that time, and paid into the Treasury before June 25th, 1812.	474 49
Avails of the Panoplist and Magazine	433 66
Avails of the Massachusetts Missionary Magazine	320 00
Income from stock and interest	79 60
Annual payments of members	246 00
Collections in parishes	779 23
Donations of individuals	85 60
Donations of associated females	133 00
	<hr/>
	\$3,329 14

Summary of expenditures.

For Bibles, and other books to be distributed	\$300 00
For missionary services	1,076 69
Towards the education of E. Williams	50 00
Contingent expenses	19 27
Couuterfeit bill	1 00
	<hr/>
	\$1,446 96

CENT INSTITUTION.

THE following sums have been received by Mrs. Simpkins, Treasurer of this institution, since her account in the Panoplist for July, 1811, and will be paid into the Treasury of the Massachusetts Missionary Society at the next annual meeting.

1812.

Feb. 19. Received by the hands of the Rev. Dr. Prentiss of Medfield	\$7 00
Ap. 16. From Mrs. Mills of Sutton, transmitted by Mr. Estes Howe	18 00
29. From ladies in Northborough by the hands of Mr. Asaph Rice	8 31
From ladies in Newtown by Mrs. Homer	25 00
May 25. From ladies in Newburyport by the hands of the Rev. Dr. Spring	11 88
From ladies by Mrs. Emerson	22 50
From ladies in Middleborough, by the Rev. Mr. Barker	3 56
26. From ladies in Medway by the Rev. Luther Wright	6 00
From the north parish by Mrs. Cleaveland	7 00
From Mrs. Eunice Kingsbury	1 00
From the first parish in Scituate, by Mr. James Jenkins	2 45
From ladies in Franklin transmitted by Mrs. Emmons	15 27
27. From ladies in East Marlborough by Mr. Sylvanus F. Bucklin	8 50
From ladies in Carlisle, by the Rev. Mr. Litchfield	2 50
From ladies in Wrentham by the Rev. Mr. Fisk	8 00
From ladies in Westborough by Mrs. Rockwood	35 85
From ladies in Rowley, by Mrs. Susanna Merrill	5 72
28. From a lady in Carver, by the Rev. John Shaw	52
From ladies in Fitchburg by Mrs. Barton	4 54
From two ladies by the Rev. Mr. Dickinson	1 02
From a female religious Society in Weymouth by the Rev. Mr. Norton	6 52
From Mrs. Cleaveland by Mr. Pond	1 02
From ladies in Dorchester by Dr. Baker	23 75
From ladies in Medfield by the Rev. Dr. Prentiss	5 61
June. From ladies in Framingham by Miss Eaton	6 16
From a number of ladies in Boston	36 84
July 5. From ladies in Falmouth, by the hands of Mr. Homer	14 20
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	\$228 72

In compliance with the wishes of the Trustees, the members of the Society, who are in arrears, are respectfully desired to make their annual payments to Jeremiah Evarts, the Treasurer of the Society. Any communication or remittance for the Treasurer left at Mr. Armstrong's bookstore, Boston, will be carefully delivered.

On comparing the receipts of the Society the last year with those of several years preceding, it will be found that the liberality of Christians is not exhausted, but increasing. It was feared by some persons, that the great interest taken in Foreign Missions would diminish the contributions to the various Domestic Missionary Societies. We think they did not reason well. It may be safely predicted, that if the animated support of Foreign Missions should continue in this country, an increased support of Domestic Missions will also continue. That both kinds of missions may, by the Divine blessing, accomplish the great objects for which they are instituted, the sanctification and salvation of perishing sinners, is the unceasing prayer of *all who love our Lord Jesus Christ in sincerity.*

DONATIONS TO FOREIGN MISSIONS.

June 27. From females in Chesterfield by the hands of the Rev. Isaiah Waters	8 00
29. From Mr. Thomas Hardy, a candidate for the ministry, Lebanon, (N.H.) by the hands of the Rev. Alvan Hyde of Lee	10 00
From a lady in Salem, by the hands of the Rev. Dr. Woods	5 00
July 1. From the Foreign Mission Society of Boston and the Vicinity	17 00
From a friend to Foreign Missions, by the hands of the Rev. Calvin Chapin, (towards the permanent fund)	150 00
From Mr. Travis Tucker of Norfolk, (Vir.) remitted by William Maxwell, Esq.	10 00
2. From a lady in Charlestown, by the hands of the Rev. Dr. Morse	5 00
4. From the Foreign Mission Society of North Yarmouth and the Vicinity, by the hands of the Hon. Ammi R. Mitchell, Esq. the Treasurer	100 00
20. From Mr. Joshua Goodell, Jamaica, (Ver.) remitted by the Rev. Dr. Lyman†	126 00
22. From the Foreign Mission Society of Litchfield County, remitted by Mr. John Frost	5 00
30 to July 22. From three individuals, less than \$5 each	7 50
From various persons received by the Rev. Dr. Lyman of Hatfield between Oct. 3d, 1811, and June 26, 1812; viz.	
From Miss Polly Ware, Conway	\$6 00
From a lady in Hadley, (for translations)	1 00
From children of Dr. Porter, Hadley	1 00
From a friend of Foreign Missions, Hadley	8 00
From individuals in Heath	10 00

Carried forward \$26 00 \$443 50

† This sum is part of the sum of \$450 mentioned in a note, p. 430 in the Panoplist for Feb. last. The remaining part of that sum, and the sum of \$1000 towards the permanent fund, are secured to the Board of Commissioners by legal instruments.

	Brought forward	\$26 00	\$443 50
From the Washington Benevolent Society in the County of Hampshire		25 00	
From a Society of females in Northfield		9 00	
From the Foreign Missionary Society of Northampton and the neighboring towns, by the hands of Josiah Dwight, Esq. the Treasurer		93 00	
From individuals in Winchester, (N.H.) by the hands of Mr. Christopher J. Lawton		13 80	
From individuals in Chesterfield, by the hands of Spencer Phelps, Esq.		20 26	
From three persons in Windsor, by the hands of Mr. Gordon Dorrance		5 00	
From the Pittsfield Female Charitable Society, remitted by Miss Nancy Hinsdale, the Treasurer		56 82	—248 88
			<u>\$692 38</u>

LITERARY INTELLIGENCE.

NEW WORKS.

A Sermon delivered before the Convention of Congregational Ministers in Boston, at their Anniversary Meeting, May 28, 1812. By Jedidiah Morse, D. D. Minister of the Congregational Church and Society in Charlestown. Boston; Samuel T. Armstrong.

A Solemn Protest against the late declaration of war, in a Discourse, delivered on the next Lord's Day, after the tidings of it were received. By David Osgood, D. D. Pastor of the church in Medford. Cambridge; Hilliard & Metcalf.

A Sermon preached before the Hon. General Assembly of the State of Connecticut, at the Anniversary Election, in the city of Hartford, May 14, 1812. By Moses C. Welch, D. D. Pastor of the church in North Mansfield. Hartford; Hudson & Goodwin.

A Sermon delivered before the Massachusetts Missionary Society on their thirteenth anniversary, May 26, 1812. By Leonard Woods, D. D. Abbot Professor of Christian Theology in the Theological Seminary in Andover. Boston; S. T. Armstrong.

An Oration, delivered in Charlestown, (Mass.) on the fourth of July, 1812, in commemoration of American Independence. By Jeremiah Evarts. Charlestown; Samuel Etheridge, jun.

Two Sermons on the doctrines of

grace, the free agency of man, and the use of means. By Israel Brainerd, Pastor of the Congregational Church in Verona, Oneida County, (N.Y.) Utica; Ira Merrill. 1812.

A Sermon, occasioned by the death of the late Rev. Dr. John N. Abeel, one of the pastors of the Reformed Dutch Church, in New York; containing an account of the life and character of that servant of Christ, preached the 26th Jan. 1812, the Sabbath after his interment, in the Reformed Dutch Church, Bloomingdale. By Alexander Gunn, A. M. Pastor of said church. New York, Whiting & Watson.

A Discourse delivered at Rutland, (Vt.) East parish, before the Female Charitable society, Jan. 15th, 1812. By Heman Ball, A. M. Minister of the Gospel in that town. Rutland; Wm. Fay.

The doctrine of decrees essential to the Divine character, a Sermon preached at New Haven, (Vt.) Lord's Day, Feb. 23, 1812. By Josiah Hopkins, Pastor of the Congregational Church of Christ in that town. Middlebury, (Vt.) T. C. Strong.

A Sermon delivered at Haverhill, (Mass.) Feb. 5, 1812, on the occasion of two young ladies being about to embark, as the wives of the Rev. Messrs. Judson and Newell, Missionaries to India. By Jonathan Allen, pastor of the first church in Bradford. Haverhill; W. B. Allen.

OBITUARY.

DIED, in England, on the 3d of Feb. last, Sir **CHARLES COTTON**, Admiral of the Channel fleet.

In London, in April last, the Earl of **ASHBURNHAM**, aged 88.

In England, the Rev. **JOHN CODLING**, aged 32. He was preaching from Psalms cxviii, 17-19. *I shall not die but live*, &c. when he suddenly stopped, exclaimed *I can't, I can't*, sunk down in the pulpit, and expired.

At Lyme, (Con.) the Rev. **DAVID HUNTINGTON**, formerly pastor of a church in Middletown, aged 70.

At Canajoharry (N.Y.) the Rev. **JOHANN D. GROSS**, D. D. He was several years pastor of the Dutch Reformed Church in New York, and Professor of Moral Philosophy and Logic in Columbia College.

At Boston, on the 9th ult. the Rev. **JOSEPH STEVENS BUCKMINSTER**, pastor of the church in Brattle Square, aged 28.

On the 10th ult. while taking a journey to the springs for the benefit of his health, the Rev. **JOSEPH BUCKMINSTER**, D. D. father of the preceding, pastor of a Congregational church in Portsmouth (N. H.) Neither father, nor son, knew of the other's sickness.

At Boston, on the 7th ult. Dea. **FRANCIS WRIGHT**, one of the Select Men of the town, aged 56.

At New Haven, on the 20th ult. Mr. **MILLS DAY** Senior, Tutor in Yale College.

Lately, at Wilmington, (N. C.) **WILLIAM CAMPBELL**, Esq. aged 78, the first white man born in that town.

At the Patterson falls of the Passaic river, Mrs. **SARAH CUMMING**, the amiable and beloved wife of the Rev. Hooper Cumming, of Newark, (N.J.) Mr. C. and his wife visited these falls for the purpose of viewing the wonderful works of God. As they were about leaving the spot, where they had been standing and conversing, Mr. C. turned his face a moment, and, on hearing a noise,

looked back, when, to his unutterable grief, his wife was not to be seen! She had fallen from the precipice, and her lifeless body was plunged in the gulf below. Her remains were interred at Newark in the presence of thousands of weeping spectators. Mrs. C. is universally spoken of by her acquaintance, as having been one of the most excellent and pious persons of her sex. She had been married but a few weeks, and was thus suddenly removed from very desirable worldly prospects. Her deeply afflicted relatives have the strong consolation of believing, that their loss is her unspeakable gain.

At Boston, on the 16th inst. Col. **JOHN MAY**, aged 63.

ORDINATIONS.

ORDAINED at Dover, N. H. Thursday the 6th of May, the Rev. **JOSEPH W. CLARY** over the Congregational Church and Society in that town. Sermon by Rev. Leonard Woods, D.D.

At Little-falls, (N. Y.) the Rev. **JAMES JOYCE**.

At Sumner, (Me.) the Rev. **SAMUEL SEWALL**. Sermon from 2 Cor. v. 20.

At Rowley, (Mass.) the Rev. **JAMES W. TUCKER**. Sermon by the Rev. Professor Stuart.

TO READERS AND CORRESPONDENTS.

WE could not make room for the account of *Dr. Brewster*. It will appear in our next.

A biographical sketch of the late **Dr. BUCKMINSTER** arrived after all our pages were in type. This, also, will appear next month.

Our readers will observe that this number of the *Panoplist* contains eight pages more than usual. The next will contain eight pages less.